

EST. MCMLXXXVIII



THE STUDENT INSURGENT



OCCUPY STRIKES BACK!
WEST COAST
PORT SHUTDOWN
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THE VLADSTOCK EXCHANGE
A STORY OF HOW ONE COMMUNITY
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from some the co-editors

To our Readers:

Hello again readers! Happy 2012! (*the year it all changed*)

First off, we have joined the Wobblies! We are proud to declare that our fine publication is now staffed by a handful of the newest Industrial Workers of the World. The collective of folks that brought us hits like "The 8-Hour Work-Day" and "The Abolition of Child Labor," the IWW has a long tradition of resisting the abuses of the capitalist system, dating back to 1905. We want to see the working class as a whole unite together to form One Big Union, in which every business and every trade demonstrates solidarity with our fellow workers by declaring "An Injury to One is an Injury to All." The path of industrial unionism provides the opportunity to launch a general strike, a tactic which we explain in more detail in this issue. The IWW supports democratically-managed workplaces, such as The Student Insurgent, as well as the total abolition of the wage system.

This issue is chock-full of things that are about ANARCHY! We like anarchism, but it has a tendency to be a misunderstood philosophy. The Occupy movement is by-and-large based on anarchist thought, and it provides us with an opportunity to "re-brand" the term and show the world what it really means. We think it's about time to take back the word. Anyone else like etymology? "Anarchism" is derived from the Greek *an+arkhos*, meaning literally "without rulers." The horizontal and non-hierarchical organization of Occupy is *an arkhos*. There's a bit more on Occupy and anarchism in this issue, plus a wide-ranging critique of society from an anarchist perspective, and a fictional tale of how the transition away from capitalism might look.

Anarchism is all about empowerment. But we don't want you to be "empowered" as an individual if that means leaving behind who you are and where you come from. Each passing day enlightens us to six-hundred brand-new ways that liberalism is silly:

Reason #412: We can't hope to affect more than a semblance of change, awareness or empowerment by prizing the liberal ideals of American exceptionalism and rugged individualism. These are the state's concepts, the tools of conformism cloaked as the weapons of effective revolution. We want you to be empowered as an individual in the context of your family, your neighborhood and your tribe. True, the world needs changing; but it is a categorical misnomer to say that the world is "out there," and changing it a task that can only be accomplished if you move to some remote slum or attend some pompous university to accomplish.

We all come from somewhere. Don't we? Let's affect change right where we're at, and act out the kindness that we keep wishing others would show to us. Don't wait for the state to implement social change. Introduce a little anarchy into your life.

In solidarity,

Matt and Joel (Co-Editors)

The Student Insurgent is based in the Survival Center, EMU Suite 1. Come on down and check out the Radical Reading Room, Left Alternative Media Project, and our zine library.

Our newest zines are "Remembering Ivan Khutorskoy - an Obituary and Interview of a Murdered Anti-Fascist" and "The Direct Action Survival Guide," a necessary resource for modern activism.



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The Student Insurgent is based out of the University of Oregon in Eugene. We are a radical publication that seeks to deconstruct the existing social order and facilitate its replacement with one which is ecologically sound and functions on egalitarian lines.

We strive to be an open forum — somewhere the silenced and oppressed can express their ideas and opinions free from the filters of the mainstream media.

Subscriptions are \$15 a year by mail. The Insurgent is distributed freely to UO students, the community, and prisoners.

The Insurgent encourages its readers and supporters to submit news and feature articles, short fiction and poetry, cultural criticism, theory, reviews, etc. Graphics, cartoons, and photos are also more than welcome. If you would like your material to be considered for publication, just e-mail or snail-mail any content you'd like to submit to the address below. We reserve the right to edit any submissions for grammar, clarity, or length. Poetry and art will not be edited or censored in any way. All articles, with the exception of unsigned editorials, solely reflect the opinion of their author and not necessarily that of the Student Insurgent.



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The whole world is a battleground, when it comes to The War on Terror!

On January 1st, 2012, President Barack Obama authorized HR 1540, the National Defense Authorization Act of Fiscal Year 2012. The annual NDAA authorization is normally a piece of rubber-stamp legislation which passes without much attention. 2012's NDAA, however, includes a provision which "affirms the executive branch's authority to detain persons covered by the 2001 Authorization for Use of Military Force." There has been some debate as to whether this provision may apply to the indefinite detention of US citizens, with many learn-ed experts saying that yes, indeed it may.

Barry's last words as he signed the provision, "My administration will not use this power on US citizens. Trust me." Then, with a wink and a nod, he personally piloted a predator drone halfway across the world and assassinated a US citizen.

Sydney, Australia

A group of awesome Aussie Anarchists celebrated New Year's by flooding Sydney's Central Business District with propaganda. (see page 26)

Cairo, Egypt

The Egyptian Revolution, one year on.

The resistance against the Egyptian state continues. With the assistance of US-manufactured weapons, the new ruling power of Egypt, the military, has continued to enact the same tactics of repression as under former dictator Hosni Mubarak. Popular demonstrations against the junta grew in strength as Egyptians once again gathered in Tahrir Square to commemorate the uprisings which took place on Jan 25th of last year. The chant remains the same. "Ash-shab yurid isqat an-nizam" - "The people want the fall of the regime."

The demonstrations come amidst the backdrop of recent parliamentary elections which saw Islamist parties take the majority of seats.

Solidarity to all those seeking genuine liberation for Egypt!

The state continues to repress the people, and so the struggle against the state will continue as well - as it always will, until the state ceases to be.

Durban, South Africa

At the 17th annual U.N. climate talks, held in Durban, South Africa in December, false and capitalistic "solutions" to the global climate crisis prevailed. In typical fashion, countries in the global North (who are overwhelmingly responsible for carbon emissions) strong-armed countries of the global South for a non-legally binding Durban Platform. While the global South remains the most vulnerable to rising sea levels and shifting climates, the Durban Platform overwhelmingly reflects the interests of wealthy polluting nations and naturally leaves out the true stakeholders - indigenous peoples and the working-class.

European Union / Global Internet

ANTI-ACTA by Mon Nom de Plume

The Anti-Counterfeiting Trade Agreement or ACTA, led by the US and Japan behind closed doors, was exposed in a series of leaks. Australia, Canada, Japan, Korea, Mexico, Morocco, New Zealand, Singapore, Switzerland and the United States signed the document in September 2011. ACTA's ill-conceived provisions will have chilling effects on free speech, farming, healthcare, unions, trade and tourism around the world. It will also have major implications for freedom of expression and access to privacy. Imagine an international superstructure that would dwarf SOPA and PIPA in ambition and scope, gradually bringing all governments together in one vast censorship orgy. Countercultural significance - such as meme's and fan fiction - could be considered copyright infringement, websites YouTube and PirateBay could be blocked. The final wording of ACTA is vague and risks being interpreted in ways which would criminalise large numbers of citizens for trivial offenses. The European Parliament still has to approve ACTA for it to go into effect, the treaty will first have to be discussed by the EU International Trade Committee (INTA) at the end of February or in early March, then voted on by April or May. Poland, which was one of the signatories, saw thousands demonstrate in the streets on Wednesday Jan. 25 protesting against the signing. Five EU countries did not sign, Germany, the Netherlands, Estonia, Cyprus and Slovakia. Please request that the European Parliament votes "no" on ACTA in its upcoming "consent" procedure and remain vigilant against these secret international initiatives that threaten to choke off creativity and stifle civilizations. "It is impossible to correct abuses unless we know that they're going on." - Julian Assange

Learn More and Take Action www.lqdn.fr/acta

DONAL News BRIEFS

USA / Global Internet

In addition to Reddit, Boing Boing and a few other monster sites, Wikipedia English went dark on January 18 to raise awareness about the looming Stop Online Piracy Act (SOPA).

The enormous free encyclopedia site was down for 24 hours.

115,000 sites reportedly protested on Jan. 18, at least 10,000 of which shut off their regular function. Among those that expressed dissidence but remained live were Google, Mozilla and craigslist.org. SOPA is currently snaking its way through the US House of Representatives. The impending PROTECT IP Act is also under scrutiny. A significant shift occurred in Congress on that day, with co-sponsors of the bill fleeing in terror from a bill that 14 million people wrote in to oppose. SOPA is a bill that threatens directly enforced action against sites that host user-uploaded content which may have been copy-righted. The bill threatens to facilitate a U.S.-intelligence-led crackdown on information flow by providing legal barricades to slow and/or stop the flow of information on high-traffic sites. The on-

line advocacy group Anonymous threatened direct action against members of congress.

Wikipedia released a statement saying that the blackout was made "through a consensus decision-making process." Wikipedia's statement quoted from a recent statement from administrators who stated that indicates that the stated decision to go dark was "the largest level of participation in a community discussion ever seen on Wikipedia."

Both sides took additional measures involving direct action: the Feds shut down and jailed the owners of megavideo.com, and Anonymous responded by shutting down The Department of Justice's site, justice.gov.

University of Oregon

Students of color continue to fight for meaningful institutional support amidst the consolidation of advising services and the search for a new (and absurdly named) VP of Equity and Inclusion. So far, the murky-instated Center for Multicultural Academic Excellence (CMAE) is proving to be a roll-back on the services once provided to students of color by the popular Office of Multicultural Academic Success (OMAS). Despite vigilance from the student-led UO Truth Coalition (formed in December to negotiate Robin Holmes' dissolution of OMAS, and publicize the day-to-day marginalization of students of color), the transition has resulted in fewer offices for advisers and no work-study positions for students. Yet, there remains some hope that the administration will attain cultural competency, now that UO Truth and others are working to select a new VP of "equity and inclusion" from a fresh pool of nationwide candidates. Whether the school opts for transparency and accountability to the students it serves, or for thin "multiculturalism" remains to be seen. Students, we know, have always been powerful (it was students who fought to create the Ethnic Studies Department, and more recently left the admin tongue-tied at the unveiling of CMAE). Solidarity with students of color!

Canada/USA

A plan to build thousands of miles of industrial pipeline between the US and Canada has been halted, at least for the time being. The Keystone XL Pipeline was a proposed oil pipeline to transport oil from the Tar Sands region of Alberta, Canada down through the US to the Gulf of Mexico. The pipeline was slated to run through many different Indigenous territories and across thousands of miles of untouched wilderness. United in resistance to the proposal, over 200 Indigenous communities and groups came together to sign a pact opposing the pipeline. Due to this negative public opinion, President Obama has since vetoed the plan, thereby stopping the proposal in its tracks. For now, at least, huge swaths of land will not be devastated and indigenous communities will not be at risk for mass pollution.

The Keystone XL Pipeline proposal was an outrageous display of corporate phallicism, with oil companies spending well over \$40 million in lobbying in an effort to get the bill passed. Both the US and Canadian governments were going to support this rapacious legislation, and so they should not be supported by us. Time and again, the US government gambles with whole ecosystems as well as people's very lives; this is because the state considers profit at all costs to be a legitimate motive. This is only the most recent development of the capitalist conspiracy to take over the government. It is good the pipeline was stopped.

Now let's abolish capitalism!

West Coast, USA

Ports were shut down on December 12 all up and down the West coast of the United States by members of the Occupy movement. More on page 5.

You can read an eyewitness account of the Oakland port shutdown and see videos of the port actions online at uoin insurgent.blogspot.com.



THIS IS NOT A NEW WORLD. IT IS SIMPLY AN EXTENSION OF WHAT BEGAN IN THE OLD ONE. IT HAS PATTERNED ITSELF AFTER EVERY DICTATOR WHO HAS EVER PLANTED THE RIPPER IMPRINT OF A BOOT ON THE PAGES OF HISTORY, SINCE THE BEGINNING OF TIME. IT HAS REFINEMENTS, TECHNOLOGICAL ADVANCES AND A MORE SOPHISTICATED APPROACH TO THE DESTRUCTION OF HUMAN FREEDOM, BUT LIKE EVERY ONE OF THE SUPER-STATES THAT PRECEDED IT, IT HAS ONE IRON RULE: LOGIC IS AN ENEMY AND TRUTH IS A MENACE. ANY STATE, ANY ENTITY, ANY IDEOLOGY THAT FAILS TO RECOGNIZE THE WORTH, THE DIGNITY AND RIGHTS OF MAN, THAT STATE IS OBSOLETE.



~ The Calendar of ~

JANUARY 31

"The End of Poverty?"

Free film screening and discussion

Poverty is no accident. It comes from 20% of the planet's population using 80% of its resources. This exploitation has historical roots, but now is based on unfair debt, trade and tax policies towards the lower classes and the entire "third world." The film asks if it's possible to end poverty under Capitalism.

Sponsored by the Lane branch of the Industrial Workers of the World, Occupy Eugene, AFSME 3214 & Eugene-Springfield Solidarity Network
- 7:00 pm @ Cosmic Pizza (8th Ave. & Charnelton)

FEBRUARY 2

"Capitalism: A Love Story"

Free showing and discussion of award-winning documentary filmmaker Michael Moore's 2009 film "Capitalism: A Love Story." The film focuses on the recent economic crisis and financial bailout, examining issues such as Wall Street greed, for-profit prisons, home foreclosures, and more.

Sponsored by The Survival Center and Occupy Eugene Education Alliance
- 8:00 pm, Lawrence 115



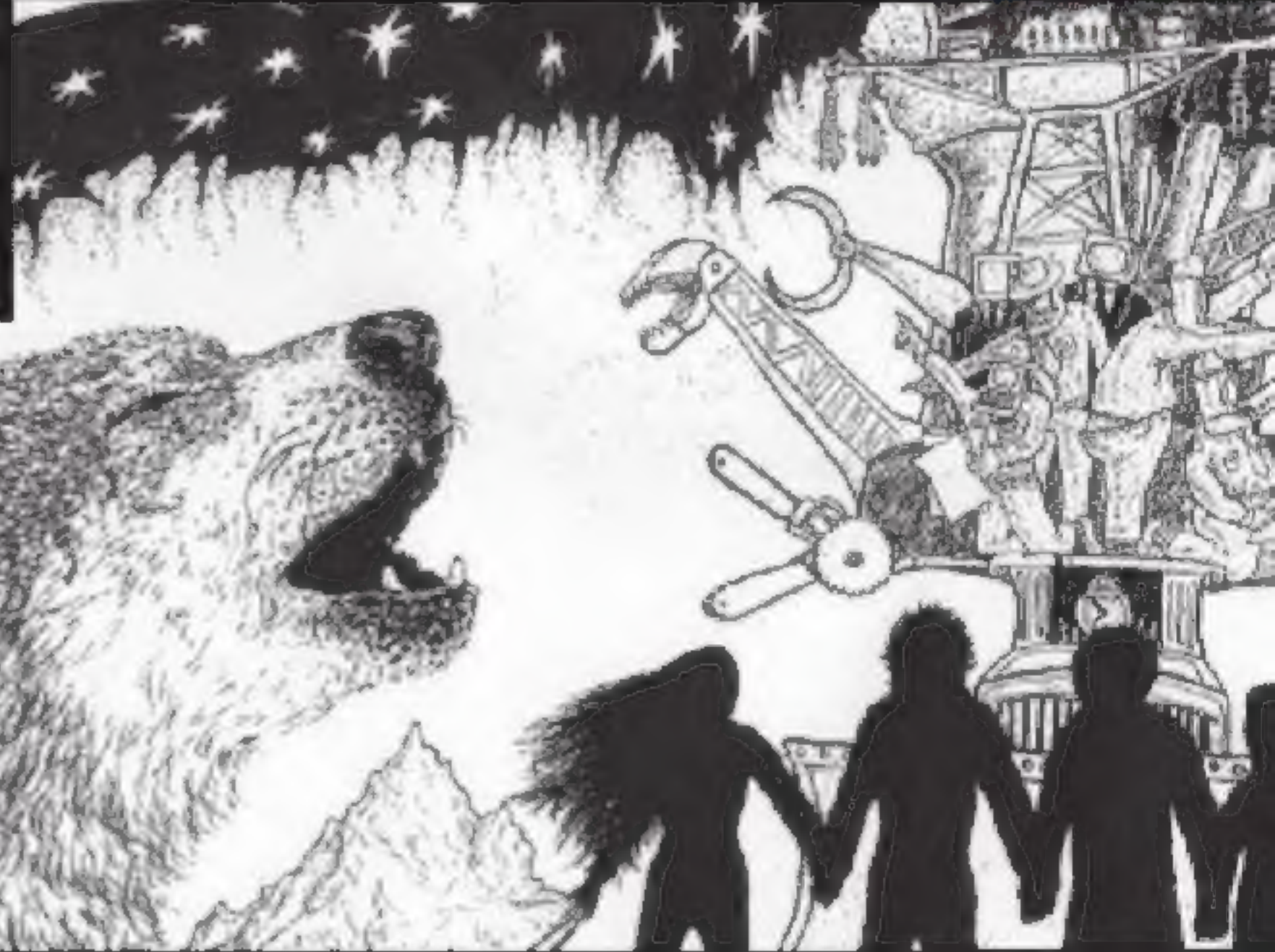
FEBRUARY 1

Free Bradley Manning!

Public Event for Community Alliance of Lane County

- 7:30pm until 10:30pm

First United Methodist Church (1176 Olive Street)



Ongoing Events

Weekly Tree Climbing Training

Learn how to climb trees from Forest Defenders! We will be teaching how to climb a fixed climbing line to ascend into the canopy and all that awaits! We provide the gear and knowledge, you bring desire to save the forest. See you there.

- 11:00 am -1:00 pm, each Tuesday in front of the Lorax co-op (1648 Alder St)

Student Survival Center

Student activism center on-campus at the University of Oregon offers support for your ideas and your programs, as well as computers to use, art supplies to utilize and couches to sleep on. Come in today!

- Weekly Community Meetings - Wed at 5 pm, EMU Lower Level.



Sustainability Center Events

- Student Sustainability Fund: The UOSC will be accepting proposals for the \$35,000 fund until February 3rd at 5 PM. The UOSC board of directors will then deliberate which proposals to fund. This is the first year that the Sustainability Center will choose the student projects that will be awarded this fund, and additionally will work with those awarded to succeed in their initiatives.

- Earth Day planning: All week beginning Monday, January 30th

More Collaborative Projects?: If you have a project or inquiry related to sustainability, visit the UO Sustainability Center in the EMU or on the web at uosc.uoregon.edu.



<http://75.93.52.217:8000/stream.ogg>

R.E.

Radical Events~

Do you know of any upcoming radical events? Let us know - studentinsurgent@gmail.com

FEBRUARY 4

NW Regional March and Rally for Clemency for Leonard Peltier

"As individual fingers we can easily be broken, but all together we make a mighty fist." - Sitting Bull

This an international day in solidarity with Leonard Peltier, and a Northwest regional march and rally will be held in Tacoma. This march is answering the call by the Leonard Peltier Defense Organizing (LPDOC) Committee for marches and rallies to be held on this day around the world in support of clemency for Leonard Peltier. Of all the regional marches in Tacoma, 16 since 1992, this is the most important one yet. The New Leonard Peltier Clemency Campaign is building and public support is critical. If you are a regular supporter, you are asked to join in again. If you are a new supporter who has thought about supporting Leonard Peltier, now is the time to do it. This effort needs the help of everyone.

- 12 pm at Portland Avenue Park (Portland Ave between E. 35th & E. Fairbanks)

www.whoisleonardpeltier.info

Carpools from Portland & Eugene: freiforall@gmail.com or oregon.jericho@gmail.com / 503-750-0523

FEBRUARY 11

Marijuana Super Pack

A summit of Cannabis Activists/Supporters
Free Admission. No reason not to come!

- High Noon, Voter Power Building - 687 River Ave, Eugene

FEBRUARY 23

Campus Student Sustainability Fair

Student Sustainability Fair will be an interactive event that brings together students and the community. Will also feature tabling by student organizations with interactive activities.

- 11:00 am - 3:00 pm, EMU Concourse

MARCH 11

Forest Defense Movie Night

Forest Defense themed movie will be shown in the Strawbale. Previous film nights have shown films such as "PickAxe," "Breaking the Spell," "Watch" and "Ferngully."

Bring refreshments and your friends.

- 2nd Friday of every month, 7pm

- Maitreya Eco-Village - 9th & Almaden in Eugene



Food Not Bombs

We take discarded produce and make vegan mush for the masses - a coordinated effort to feed people and simultaneously protest the government practice of killing people. Come join in! You can help cook at noon on Fridays at the Lorax and/or come eat at 2 pm at the Park Blocks.

- Every Friday. Cooking at 12 noon @ The Lorax co-op (1648 Alder St.), Serving at 2pm at the Park Blocks (8th & Oak)



Free Medical Clinics

All are welcome, no charge. No appointments; first come, first serve. If you have any medical conditions, concerns or questions, please come by. Let's all do what we can to make our Occupy Eugene environment as healthy and safe as possible.\

Mondays, 12pm - 2pm, Peter Howison, MD.

Tuesday, 5pm - 7pm, Dr. Knowlton.

Thursdays, 5pm - 7pm

Occupy V, located at 1274 W. 7th
occupyeugenemedia.org



SURVIVAL CENTER

your on-campus...
- infoshop
- radical organizing resource
- library

OPEN: 10AM - 5PM

{ STAFFED

located in the EMU suite 1

OPEN MEETINGS
Wed. @ 5pm

SURVIVAL @ UO 606-1000

VOLUNTEER
- START A PROJECT
- LEARN

503-436-4356

Anarchist Black Cross



If you would like to get involved with prisoner support, please contact:
socialunlimited@gmail.com

Eugene ABC
Suite 1 EMU
University of Oregon
Eugene, OR 97403

South Chicago ABC
Zine Distro
Box 721
Homewood, IL 60430

WEST COAST PORT SHUTDOWN

Ain't no power like the power of the people, 'cause the power of the people don't stop!

by Matt Mitsch and Joel DeVylde

On December 12, 2011, thousands of demonstrators mobilized to shut down port traffic all along the west coast of the United States. The West Coast Port Shutdown was an action done in solidarity with Occupy Oakland, who initially put out the call for the shutdown at a November 18th General Assembly. Ports were effectively shut down in cities such as Long Beach, Los Angeles, Oakland, Portland, Vancouver, Longview, Seattle, and others.

This action was partly a response to police violence against protestors during the November 2nd General Strike in Oakland, as well as targeted demonstrations against corporation such as Export Grain Terminal (EGT) and Goldman Sachs. EGT has been in an ongoing labor dispute with the International Longshore and Warehouse Workers Union (ILWU) in Longview, Washington. Goldman Sachs, one of the prime culprits and benefactors of the financial crisis, owns 51% of port company SSA Marine and has been accused of disrespecting labor rights in the past.

Port traffic was brought to a halt by forming a community picket line across the roadway entrances. If a vehicle approached the picket line with an intention to pass, the driver would be given the option to either continue on their way or cross the picket line. The vast majority of trucks and cars honored the community picket line. When there is a picket line such as this, workers have to option to call in an arbiter to decide if workplace conditions could be deemed "unsafe," and call off work for the day, while still allowing workers to receive some pay. Many workers are contractually prevented from taking direct action such as a work stoppage. This approach allows port workers the opportunity to support a workplace shutdown without risking their jobs. While labor leadership spoke out against the port shutdown, rank-and-file support was ultimately mixed, with some strong supporters.

There were reports of police violence at the port shutdowns in Seattle, San Diego, and Houston, a condition which inspired members of Occupy Oakland to extend their port-blocking action into late Monday night.

In Portland, there were no major incidents with police, although they attempted to apply intimidation tactics in the early morning hours of the blockade with a showing of thugs in full riot gear, speeding around on a pickup truck from terminal-to-terminal. Aside from the occasional display of bicycle cops, police interaction was generally minimal, with the bulk of their manpower dedicated to protecting the port's private property by keeping an eye on protesters from behind the main gate.

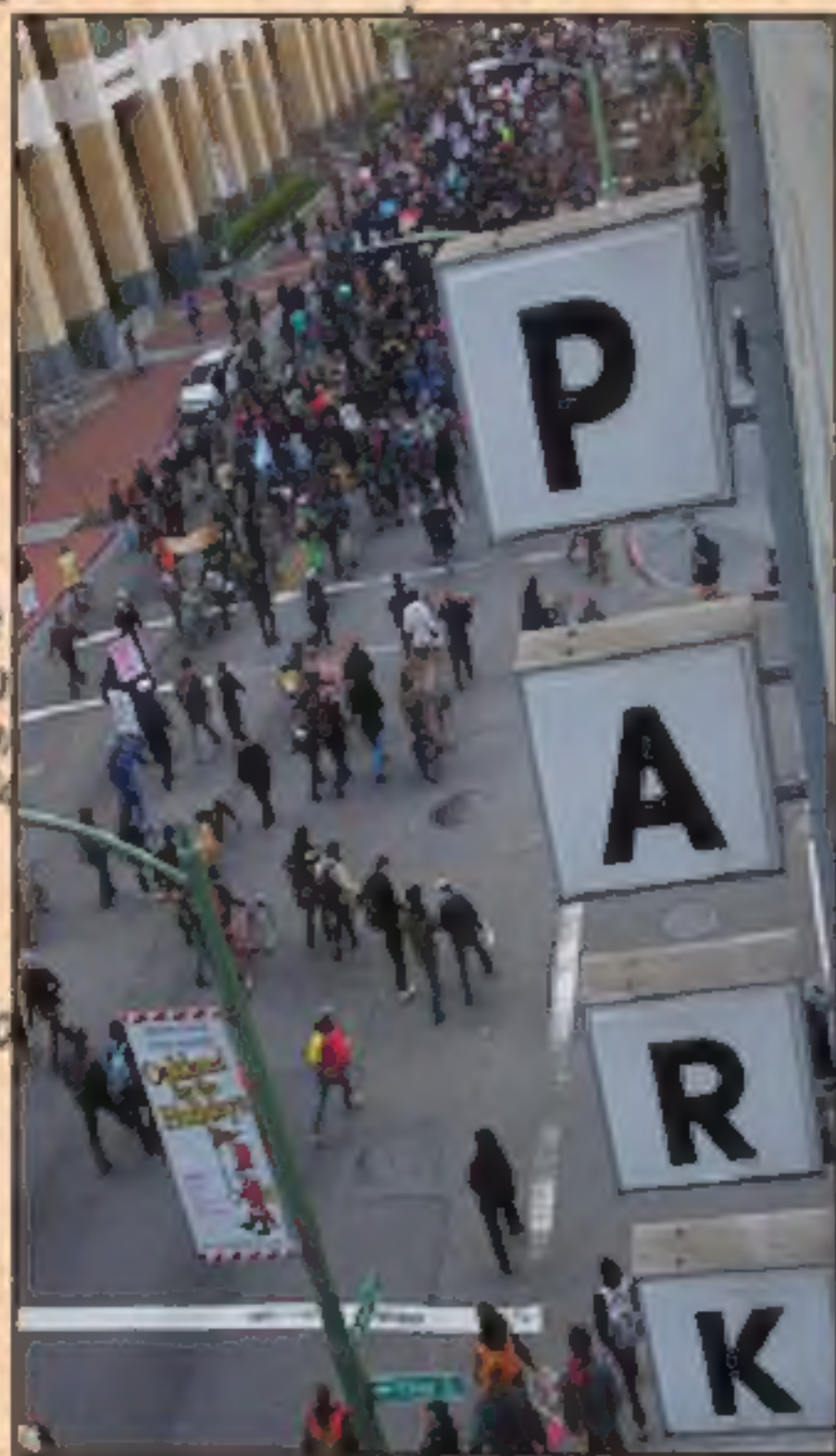
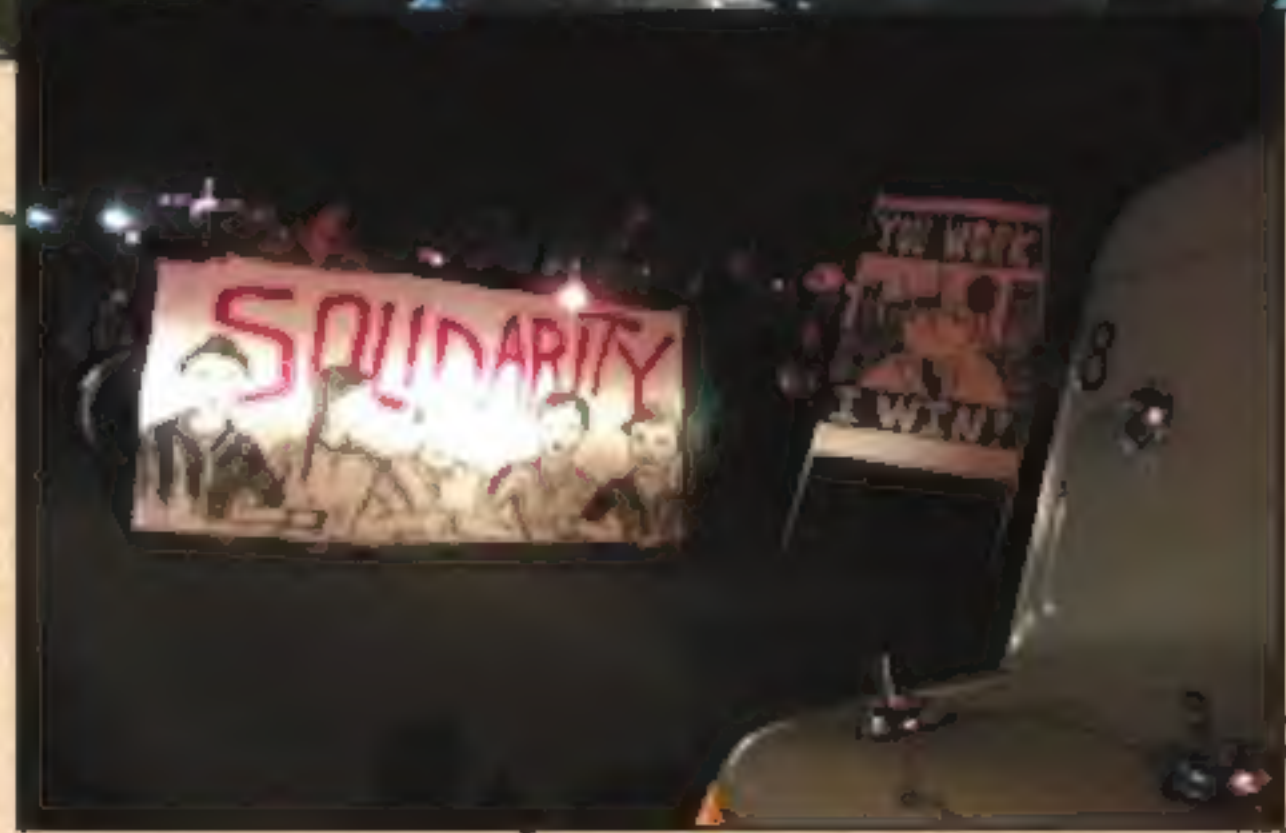
One noteworthy interaction between demonstrators and police was a situation in which an officer engaged with the crowd through the established method of the General Assembly. A food truck which was scheduled to deliver food to foreign workers on a container ship approached the blockaded gate of Terminal 5. A GA was called in order to discuss our options as to whether we should allow the truck to pass, or maintain the blockade. After some discussion it was decided that we would allow the truck to pass because the workers needed food and did not have the proper documentation to disembark on US soil. There were mixed opinions from the crowd regarding the police use of the GA; some were impressed with the civility and cooperation, others were more distrustful, making the claim that the officer simply used the GA as an alternative method of control.

As the success of the shutdown became evident, the mood in the afternoon turned light and joyous, while a Cascadian flag-sporting DJ on a flatbed blasted dubstep and various forms of free food arrived. As a demonstrator named Chris put it, the day had "a little more dancing and a lot less tear gas" than expected.

The blockade in Portland lasted into the night shift, as demonstrators shifted their focus to an alternate terminal as darkness fell across the land...

In Oakland, protestors shut down the port at 5:30 a.m. and held it through the start of the 3 a.m. shift. You can read an eyewitness account of the Oakland port shutdown and see videos of the port actions online at uoin insurgent.blogspot.com.





Portland photos by Matt Mitsch
Oakland photos by Joel DeVildere

A GOVERNMENT AGAINST THE PEOPLE:

MAYOR JEAN QUAN'S OAKLAND PITS COPS AGAINST UNDERPRIVILEGED CITIZENS
IN WHAT IS SHAPING UP TO BECOME AN ALL-OUT CLASS WAR.

BY JOEL DEVYLDERE

"I see how dirty they rollin'."

Mary is telling Charlie and I about her 3 a.m. experience of being trapped in an alley by the Oakland police. "They just show up, and they say, 'now you got five minutes,' and then they jes' throw [the tear gas]."

A Berkeley resident who showed up to visit some friends, Mary ended up staying at the occupation at Oscar Grant Plaza until 2 or 3 a.m. "I'm just looking" she says, repeatedly indicating that she did not participate in any activism. She notes how she was impressed with "teachers and lawyers" taking care of the homeless.

A 61-year-old small-framed woman, Mary sure doesn't look like a threat to the Oakland police. And yet right as she was leaving, she says the police surrounded the camp and wouldn't let her go. They gave everyone a five-minute warning, and began to tear-gas them.

This was the raid that inspired the first Occupy riot in Oakland. The rest is history - tear gas, concussion grenades, Scott Olsen... these stories are old news to people in the bay.

And Mary's experience is not entirely unique. My friend Stefanie, an old-guard disabled-rights activist, got tear-gassed in her wheelchair at the same raid. "I was just sitting there and praying," she later

told me. "We weren't doing anything illegal, although they declared it an illegal gathering."

I've always been interested in street politics, but stories like these inspired me to see for myself what things were like during a police raid in Oakland. So when I got a text alert on my phone that the police were about to raid Oscar Grant Plaza, I hopped on a BART train from Berkeley to downtown Oakland. What I witnessed there was unsettling.



Out of control

I arrived in time to see a raucous crowd of about 40, screaming and cursing at five stern-looking police officers. A tree sitter hovered above. at least as many people were hanging around the center of the plaza eating, playing foursquare, smoking cigarettes and chatting with each other.

The word was that people had trickled down here from other Occupy locations around Oakland that had been raided this week. As a result, the Oscar Grant protest had once again swelled in size.

The 24-hour vigil held there commemorated the life of Oscar Grant, a late victim of police violence. The police said it had no permit and it had to go - at 2 p.m. An enormous march was planned New Year's Day, commemorating the life of Grant, a black man who was shot in the head at the Fruitvale station by a white BART cop while handcuffed and lying on the platform. It has already been three years since Oaklanders started a coordinated effort to act on their indignation.

BART cop Johannes Mehserle, fresh out of jail after serving just two years for the killing of Oscar Grant, was recently cleared this past December from charges that he and four other BART officers beat an unarmed man for yelling at them in another confrontation in 2008.

At about 2:15, more police came around the back of the plaza and told people to move their belongings and the food stores. The ensuing shouting and refusal provoked six or seven rather violent arrests. But what were the official charges? Loitering? Disorderly conduct?

A lot of occupiers in this area have been getting arrested for "resisting arrest." Can someone tell me how that works again?

I was pretty sure that the Oakland police weren't acting in anyone's best interest, so I joined the effort to block the police van from leaving the plaza. A soft-spoken police officer shoved me back, and they were on their way.



photos by Joel DeVildere
background art by Blake Gowen

This isn't over

Two nights later I'm taking a long drag off a bummed menthol, idly watching the raucous display in the darklit street ahead of me.

"No cops! No KKK! No fascists USA!" The chant echoes of the towering jail on 7th and Clay, where non-violent political prisoners await their trials. Fireworks light up the evening as captured comrades tap the glass from the inside.

Speeches are made, friends trying to get bail money for their homies. And then we march back to Oscar Grant Plaza with a spring in our step, our mission accomplished. "We know a lot of motherfuckers spending New Year's in those cells," one bail-pleading guy with a megaphone yells.

Shouts rise into the starry New Year's Eve night, with the smoke from a dozen defiant cigarettes and the ashes of a freshly burned American flag.

This march started earlier that night in OG Plaza with about 300 folks lining up behind an enormous "Occupy Oakland" sign. This particular night, however, the banner had been flipped over. The enormous type on its outward facing side now read "Fuck the police."

We don't come in peace. I start to notice this as the protest, complete with absurdly loud dance music and a few folks in Guy Fawkes masks, opts to run down the center of Broadway Street and makes a beeline for the enemy.

At the police station on 7th, I can see several officers suiting up in riot gear through the glass. The crowd is chanting and flipping them off from the outside. They - we - are pounding on the walls and the doors. The standoff is intense, but no violence results. The police here commonly state that they don't have the staff power to respond to Occupy protests.

Over the New Year, the San Francisco Chronicle and New York Times ran front-page features on a mayor experiencing what the Times called "the rookie year from hell." A former activist, Quan came out for the Occupy movement on CNN, simultaneously sending in the Oakland police to tear gas citizens in the street.

Quan is currently facing a monumental P.R. crisis. Criticized by Indy media from coast to coast, she has also come under fire from the police union for blaming officers for "what happened" during the evictions she ordered. At home, efforts toward a recall petition have been enacted by members of the Oakland Black Caucus.

Talk of a local revolution is all over. Sure, this is Quan's Oakland, but not for long.

Hello, class war

Once the 'Fuck the police' march was finished, the drinking really started. I hopped in a friend's car and took off for San Leandro, calling it a night. But the evening was far from over. After midnight, the gloves come off and Oakland's finest gangsters for capitalism set to work. You can watch the cops regain their courage on Youtube (and currently on our website).

A clearly retaliatory campaign included chasing people down the sidewalks while wildly swinging their clubs and attacking an unarmed woman who was riding by on her bike.

Tensions are high on these streets; cops convicted of killing and assault walk free tonight while protestors accused of gathering without a permit and resisting arrest are spending this New Years in jail. Oakland sets the tone for national polarization.

Still, there is a widely-based concern in these communities about the violent and insurrectionist tendencies that co-exist with these protests. Many are asking tough questions: Is this sustainable?

Does a street-level protesting presence, notoriously hard to control, create cover for violence and a devolution into criminal factions? Is this really the best way to address our problems?

But for many bay area residents, these questions aren't even relevant.

What choice do we have? There is no alternative to taking to these streets. This is the last place where common people can be heard. And we can't let the cops work these streets in the name of law and order. This has already started, and this is war.

A Compressed History of the General Strike

By Cimmeron Gillespie

A strike is a walk off – an abandonment of all jobs, both critical and menial, in order to not afford any profits to the owners of industry. A general strike entails everyone walking off. It's used as a demand for better conditions and it's used to apply pressure on a corporation or state institution to demand reform.

When everyone walks off, the whole thing shuts down. If everyone strikes, nothing gets done and the profits stop. No capitalist can afford this for very long. The state cannot function without agents to carry out its will. The widespread use of the general strike has in the past compelled the state and corporations to capitulate with better wages and conditions.

More than a century of resistance

The 1877 Pullman Strike, under Eugene V. Debs, was the first major general strike. It stopped rail yards all over the US from Chicago East and Louisiana North. All sorts of other industries joined in from cannon-making to shoemaking. Textiles, manufacturing, steel and farm work all ground to a halt.

While the Pullman strike was a loss for the rail workers, thousands of other unions were formed and membership exploded in trade unions and industrial unions alike.

Labor, however disorganized, had flexed its muscle and with spontaneity. The conditions of the day were poor, wages poor and hours long. People died regularly in many industries, and wages were sometimes only a few dollars a

week. People were paid by the day, often working 12-18 hours. These were the conditions at the conception of the modern labor movement.

When everyone walks off, the whole place shuts down.

Such conditions would be slowly improved for the next 70 years; but as unions weaken today, the conditions and wages again decline.

Other general strikes have occurred regionally. The West Coast Port Shutdown of 1934 gained Union contracts up and down the West Coast. Even single cities have used this tactic, as with the Seattle general strike of 1919, which called out over 65,000 workers and stopped all normal function, running instead on syndicalist methods. The prison strike in Pelican Bay, both a refusal to perform labor and a hunger strike, quickly spread nationwide, with prisons in most states in the US joining in. The prison strike did win its demands.

Unionize that shit

There are a number of forms of unionism, but the general strike is most evocative of industrial unionism. This style of unionism calls for all industries to be unionized from every sandwich-maker to every food delivery worker to every fruit picker, processor and distributor. It stands for the organization of labor in every country and in every sphere of production. The Industrial Workers of the World (IWW) has called for all workers



everywhere to join and become members, thus making one big union. As workers stand in solidarity with one another, they make an injury to one an injury to all.

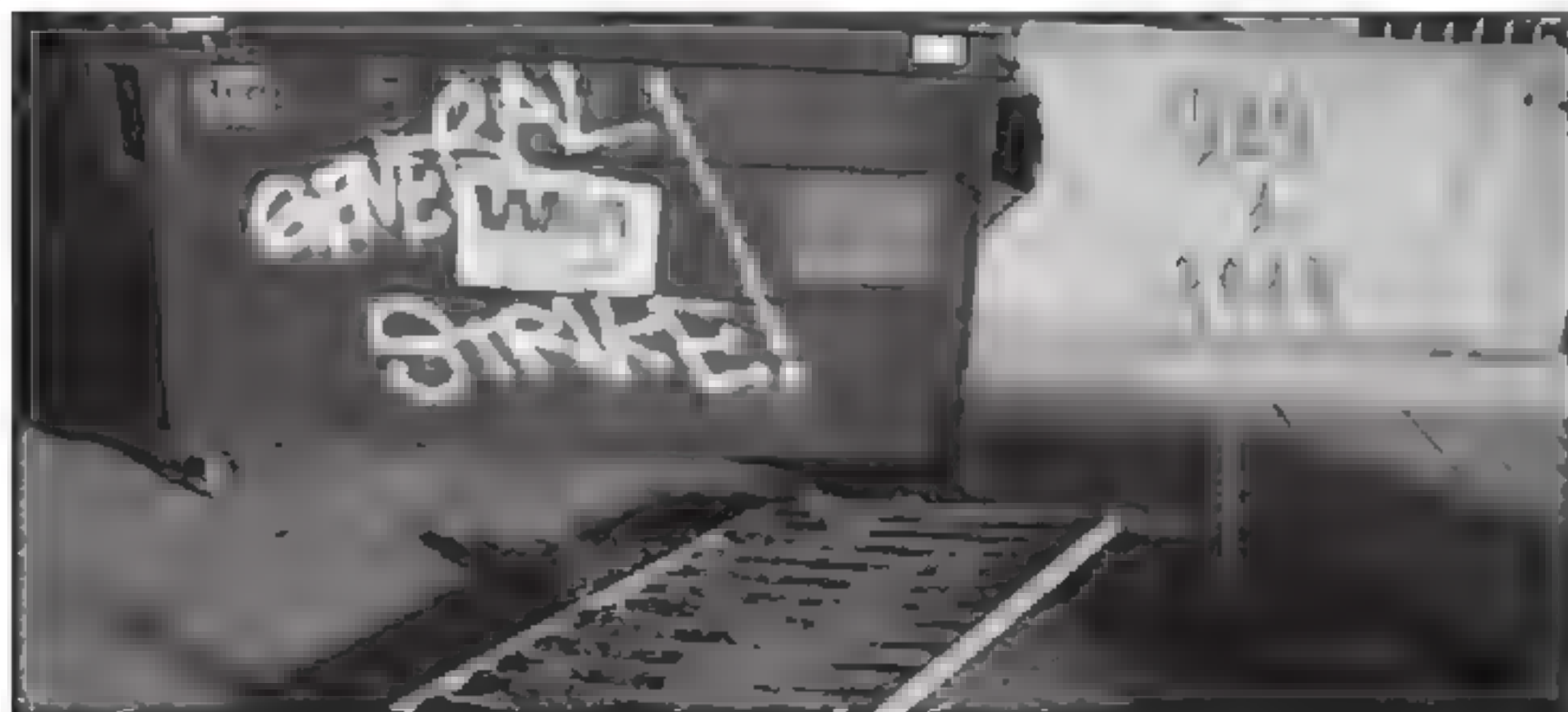
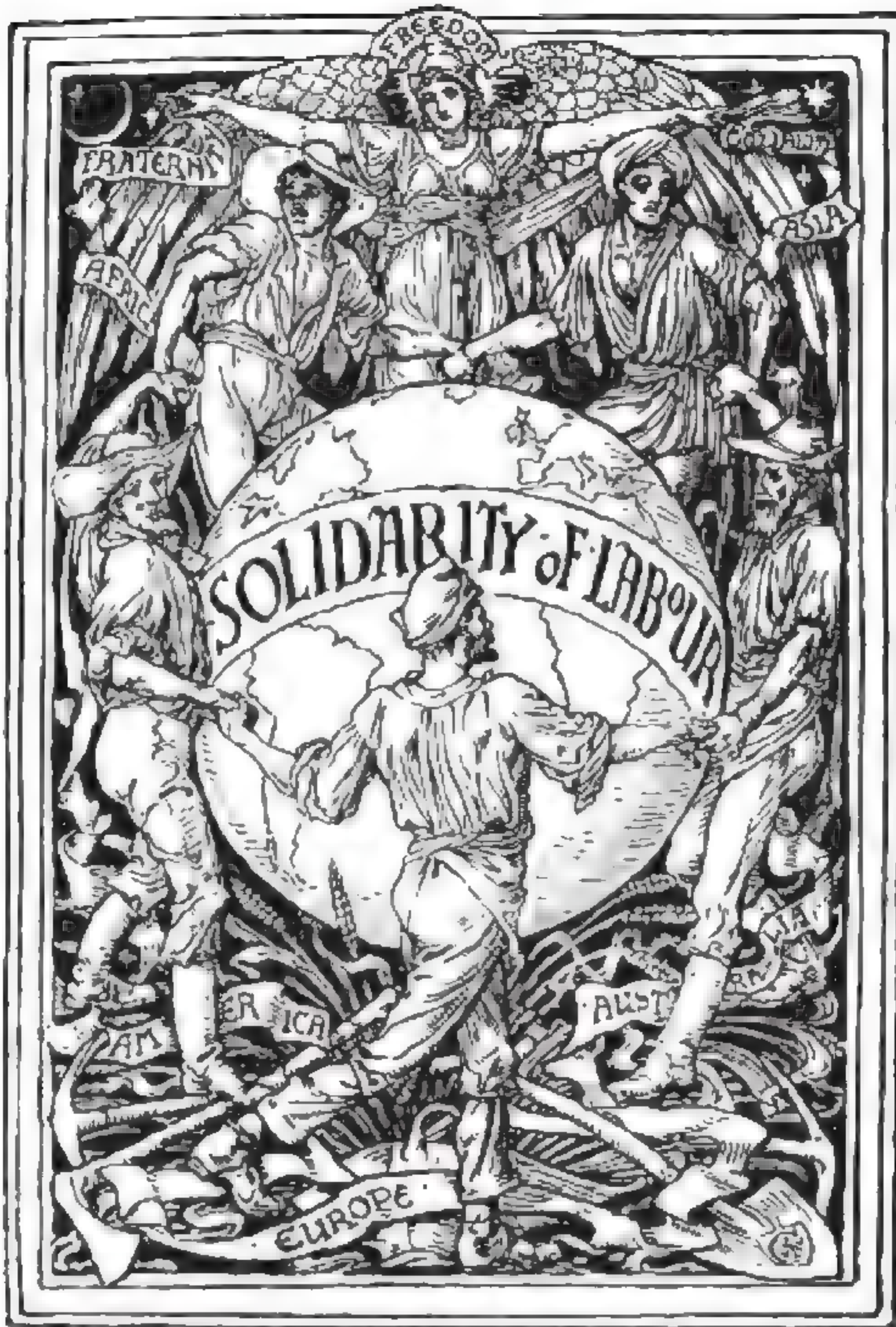
The here and now

In December of 2011, Occupy Wall Street called for a solidarity strike to "Occupy Wall St. on the Waterfront." Thousands joined this strike in solidarity with the workers at the Port of Longview (WA), which is trying to replace union labor with a weak union. The solidarity strike shut down ports in Longview, WA; Portland, OR; Oakland, CA and Long Beach, CA. This was accompanied by disruptions in Seattle, WA; Coos Bay, OR; Los Angeles, CA and elsewhere.

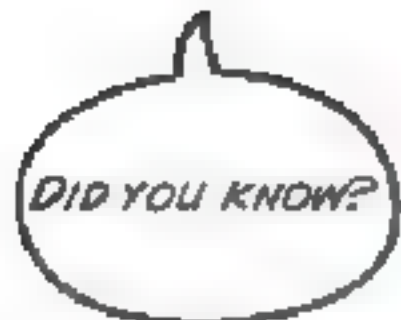
The recent book 'Reviving The Strike' by Joe Burns, articulates the opinion that the only real strength of the union today lies in its ability to summon large general strikes. Local strikes will not carry the inspirational power of the general strike and will not make serious gains. The underlying idea of Burns' and others' works indicated the possibility for a much larger, more militant and empowered struggle emerging through the use of the general strike.

Furthermore, with a tactic like the general strike and an institution like the IWW, there is a possibility for worldwide strikes. This model of empowerment would make it possible to demand reforms on a worldwide basis. We can demand the world we want to live in, the future we want to create; all we need to do is hold the line.









#OCCUPY IS AN #ANARCHIST MOVEMENT



This is not to say that Occupy is only for self-identified anarchists, nor does it mean that someone who is unfamiliar with the political philosophy should avoid the movement; it simply means that the Occupy movement is rooted in anarchist ideals and organizational structures.

Here's a quick check-list:

- the all-inclusive model of the general assembly
- an open forum for voicing concerns
- direct, participatory democracy
- consensus-building
- non-hierarchical structure of the various committees
- direct action (as opposed to voting for representatives)
- the discussion surrounding the role of violence and property destruction
- no wage system or direct compensation; all volunteer
- a gift economy which provides essentials like food, blankets, and medicine freely and based on need
- those silly finger-waving hand signals

Check! All of these things are established elements of anarchist theory and praxis.

Many Occupy sites across the country have been forcefully evicted by authorities over the past several months. While they were active, the physical encampments of Occupy essentially provided us with a model for the new society. It was a model that placed human need above individual greed, and respected the dignity inherent in all human beings by ensuring the fulfillment of basic needs and allowing every individual the chance to have a say in decisions that affect them.

Despite the negativity brought into many of the camps by the ills of a sick society, Occupy has already proven this model to be more efficient and compassionate than the current one when it comes to providing food, shelter, and basic medical care to those in need.

Occupy Everything

The model of Occupy does not have to

be confined to city parks and hippie communes. A better world is possible — for all of us — and it is within our reach. In order to be successful it will mean challenging the dominant forces in society, namely capitalism and its attack-dog, the state. Ultimately, it will mean severing ourselves from distant economic and political empires and re-connecting with the both earth and the humanity which binds us together; it means localization, self-sustainability and autonomy. This is a daunting challenge for our time, but the theory and history of anarchism has already provided us with a basic blueprint for what such a transition may look like.

Occupy continues to grow and take on new forms as a social movement. The current phase of Occupy can largely be defined by a series of direct actions, such as the port shutdown along the west coast and the occupation of abandoned or foreclosed buildings (an action traditionally known as squatting). These tactics expose the unnatural priorities and blatant hypocrisy of the state, and help shift society ever-closer towards liberation. The importance of acts such as these is the fact that they are direct; it is not a matter of voting and pleading with those in power to address the problems that they caused, but of taking the most direct course of action: fix it ourselves.

If it's vacant, we can take it!

Squatting — the act of occupying an abandoned or vacant building — is a long-time part of anarchist theory and praxis. As Peter Kropotkin theorized in the late 1800s, the expropriation of dwellings and vacant space is a crucial step towards revolution.

Several recent attempts at squatting related to Occupy have been the attempted takeover of a shuttered community center in Oakland, similar events in Seattle and Minneapolis, or the takeover of a vacant car dealership in Chapel Hill, SC. Every one of these attempts to put vacant buildings to good use was met with force from local police, reminding us once again that

our world is arranged in such a way to benefit wealthy property owners and the state, at the expense of everyone else.

A vacant building serves no good. Just because something sits idle does not mean that it is useless; if that something happens to be a building, then indeed, it becomes unjust for it to sit idle, as long as there are those in the community who may benefit from its use. These empty buildings can and should be used by members of the community in order to provide essential services and safe space to those who need it.

As the economy continues to struggle and the amount of foreclosed homes rise across the country, so too does homelessness. According to The National Law Center on Homelessness and Poverty, there is an estimated 2.3 - 3.5 million people experiencing homelessness in the US, while Amnesty International estimates there to be at least five times as many vacant houses. Social services which provide to the underprivileged and impoverished members of society continue to be slashed by the corporate state, and just to give one final "fuck you" to society-at-large, some banks have begun hiring demolition crews to bulldoze recently foreclosed homes simply because it isn't profitable to maintain the building space. This is the cruel logic of the capitalist system, which places profit above all. Property rights should not be held over and above human rights.

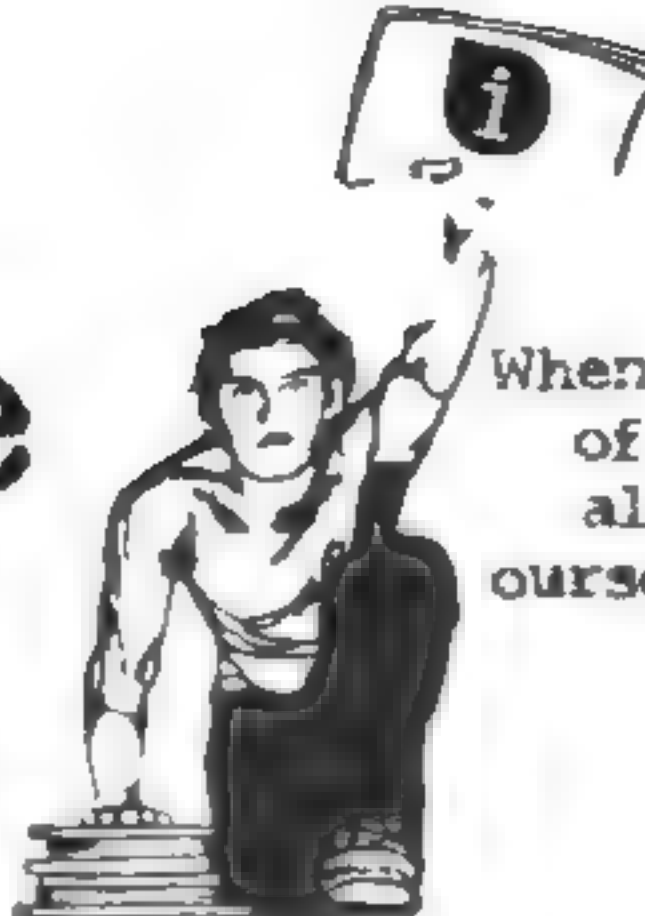
What happens next is up to us

Spring is almost here, and I suspect that the fundamental inequalities of society won't be entirely done away with by then. There's a good chance that we might see the physical encampments of Occupy return, and possibly even grow.

I suggest to all free-thinkers who are in any way interested in Occupy and wish to gain a better understanding of this growing social movement, to do some basic research of your own regarding the political philosophy, history, and principles of anarchism.

The Keeping Up With Resistance

The Resistance is a semi-weekly zine from The Student Insurgent. We feature news, upcoming events, and propaganda relating to the University of Oregon, the Occupy movement, and society in general. Here's a series of exciting excerpts since our last issue. Grab a copy of the latest issue of The Resistance at the Survival Center.



When all the abstractions of capitalism are gone, all we are left with is ourselves and the landscape of our future.

What the hell is FREE SPEECH?

Free Speech is a Myth. There are no equal grounds to discuss anything. Because corporations control the mass communication, the myth of free speech is a justification for inequality. Free speech is not real. We censor ourselves and others regularly, legally. The inequality of access to communication is justified by the myth that all people have equal "rights" to discuss and share information. We do not live in the 1800s, where marketplace debates between actual people were the main form of interaction. Today, candidates for major political office are withheld equal access on television debates. Messages surround us and are not occasional, but constant. No longer can the notion of equal access "free speech" be applied. Free speech is a myth and we must end this notion that corporations and people are equal.

What is the Bridges Panel?

The Bridges Speakers Bureau consists of gay, lesbian, bisexual, trans, queer, and ally-identified individuals (among others) who believe in diffusing prejudice through communication. In our society, LGBTQIA people are often invisible, an unseen part of society which contributes but is not thought of as having explicit rights or protections. The invisibility of this community allows myths, stereotypes and misinformation to flourish, which leads to prejudice, harassment, and discrimination against the LGBTQ community. In order to dispel the misinformation and fear surrounding the LGBTQIA-community, Bridges is committed to sharing personal stories, talking with people, and breaking the silence. For more information, contact Bridges at bridges1@uoregon.edu or via the LBGTSSP website: <http://lgbt.uoregon.edu>.

What is the SWAT Presentation?

S.W.A.T. is an acronym for Sexual Wellness Advocacy Team. We are a sex-positive, survivor-centered organization on campus that uses skits and other performance techniques to help educate students and the community on sexual assault, dating, domestic violence, and stalking. Rather than simply stating, "sexual assault is bad," we use tools to initiate thought and conversations centered around these issues to raise awareness and change harmful or victim-blaming mindsets.

To Contact Swat email: swat@uoregon.edu

What is the Sustainability Center?

The Sustainability Center is attempting to reduce the issue focused tunnel-vision of activists and the overwhelming disengagement of others for our common future. The UO Sustainability Center, its Board of Directors, Coordinator, and staff are providing a hub for activists on and off campus to collaborate and to be empowered to act on their beliefs. We believe now is the time to come together and fight for an enlightened society in order for society to continue at all.

What is Food Not Bombs?

Food Not Bombs is a loose-knit network of individuals working at a grass-roots level. In protest of the absurdity of food waste coexisting with hunger, war, poverty and the exploitation of people and the environment worldwide. We share meals made without animal products freely to our community. The donations consist of salvaged food that would otherwise have gone bad and been thrown away. we simply cook and redistribute it. For more information email us at: eugenefoodnotbombs@gmail.com

THE POWER IS IN OUR HANDS!

(by Matt Mitsch)

Shit is *fucked up*. I think we can all agree on that.

So let's discuss the potential solutions available to us at this unique moment in history.

Party politics and corporate-owned media tell us that the solutions to the many problems plaguing our world today lie in either the *private sector* or *the state*.

The *private sector* represents "job creators" and drives the global economy, but at a price — "greed is good." The sole determining factor of all decisions is profitability; all other concerns are secondary. History teaches us the damaging nature of this approach: cheap exploited labor, mine collapses, oceanic oil disasters, the destruction of entire ecosystems, privatized wars, financial collapses... All of the worst disasters of the last several years are stories that have already been told in the headlines of generations past. The abuses in themselves are nothing new, although the scale of damage seems to increase with each passing year.

We are told that the solution to these private sector abuses rests with state regulation; More laws, more red tape, more taxes, more bureaucracy... The creed remains, "greed is good," but it must be carefully managed and controlled. However, since the earliest days of government intervention into the private sector, regulatory agencies have had a tendency of becoming staffed by 'industry experts,' who also happen to be on the payroll of the same corporations that they are supposedly regulating. This has led to a system in which state agencies protect big business while punishing smaller competitors. One reaction to this abuse of power is to eliminate all regulations, thereby opening up the market to true competition. But this "solution" would do nothing but give free reign to the largest industry megaliths, thereby allowing them to dominate their markets even further and hasten the destruction of the planet.

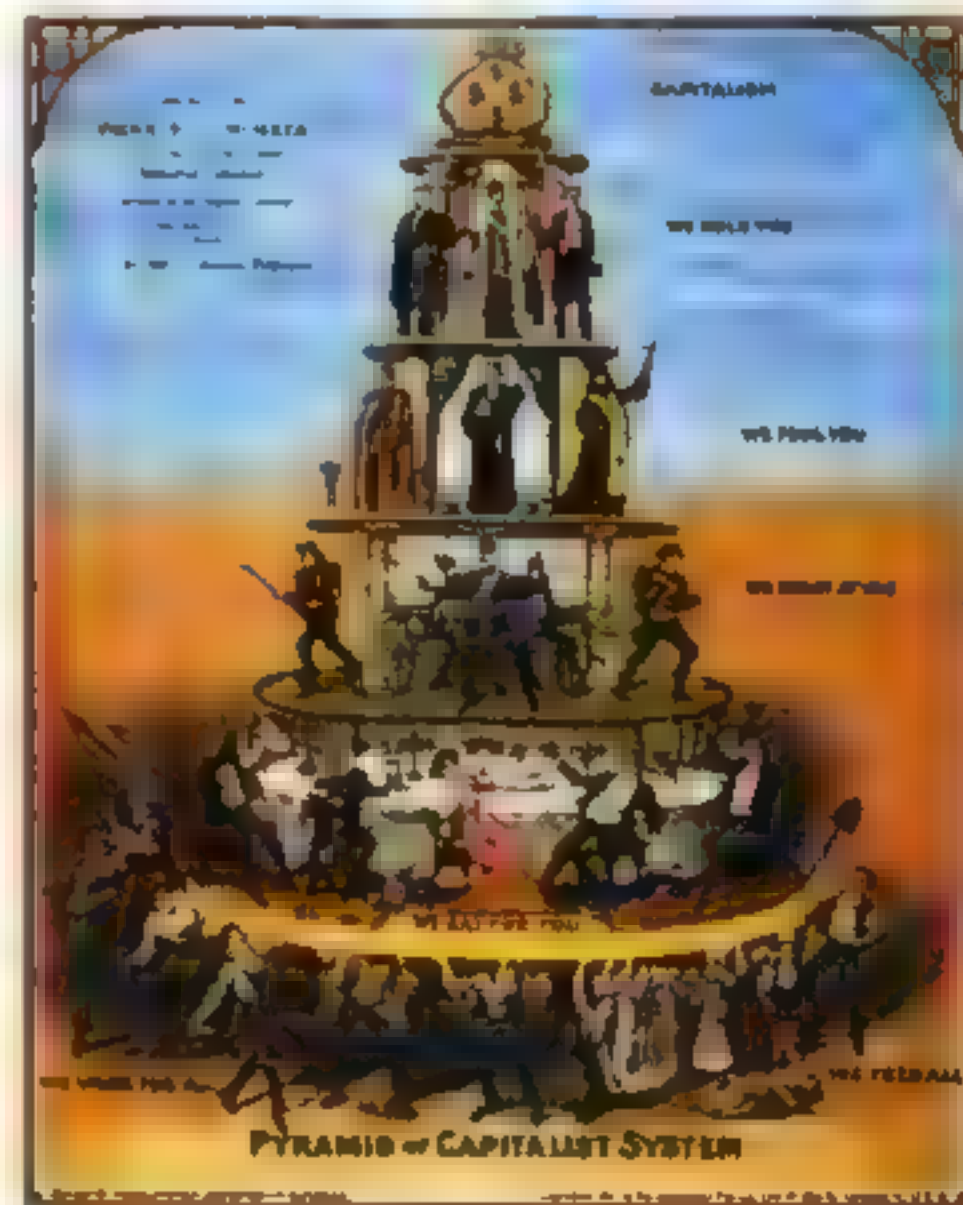
The unholy beast known as "Corporatism," born of the collusion between state and corporate power, is seen by some as an aberration of "true" Capitalism. In truth, this abuse nothing more than the logical conclusion of Capitalism; When the sole goal of an economic system is profit, manipulating the monopolistic power of the state to your own advantage is the *most profitable* thing to do. Corporatism is, therefore, the *most Capitalistic* thing to do - to capitalize on a profitable opportunity. The wealthy minority ruling class, recently labeled "the 1%," has always manipulated the levers of power to their own advantage - they have always been the guiding force of the state.

The problems we face today are systemic. Anything that either the private sector or the state can do will ultimately end up aiding the ruling class, instead of benefitting average citizens. The two solutions presented in mainstream politics and mass media represent a debate between more private sector control versus more state control.

The debate between corporate and state power is a complete sham.

The (s)elections of party politics make little difference to the ruling minority. The false dichotomy between corporate and state power is a debate for the so-called "elites," not average citizens such as ourselves. Ultimately, this fake debate fails to recognize who holds the *real* power in society - we the people.

The party system is not a proper way to enact the will of the people. Representative "democracy" has proven itself to be lacking in transparency and utterly unaccountable to any real sense of justice. To abdicate our sovereignty by voting in such a system is inherently disempowering.



Occupy Together is about a new way of thinking - a new way of doing things. It is about exercising our natural right to self-governance. In this monumental paradigm shift, we are re-discovering a basic truth of what it means to be human - that we have the right to have a direct say in the decisions that affect us, and that our own individual well-being is invested in the well-being of the whole.

The mass media which distorts reality in order to fit a pre-programmed routine of consumerism and submission to authoritarianism, the inherently flawed system of the republic based on quick fixes and reformist half-measures - these are part of the old way of doing things. History shows them to be a complete and utter failure. They have been unable to meet even our most basic needs, leaving millions around the world starving and homeless. Even here at home, students are drowning in debt simply for pursuing higher education, and countless hard-working men and women are left unable to fulfill their true potential as human beings.

Our solutions must come from ourselves, not the distant dictators of Wall Street and Washington DC. We must choose to fashion our own solutions, or continue being exploited and alienated by a minority ruling class.

As always, the power is in our hands, if only we choose to act upon it.

The Significance of Occupy & The Port Shutdown, from a Seattle perspective

by our friends at *Our American Generation*

The landscape of leftist dissent has been significantly altered by the emergence of the #Occupy movement. Over the course of Occupy's escalation there have been several gains as well as noticeable shortcomings that call for further reflection. From the first tent erected to the siege on West Coast ports, Occupy has proven to provide fertile grounds for increased radicalization and has offered many a better understanding of the struggle to come.

One of the most obvious gains surrounds the 99% versus the 1% narrative. It came as quite a relief to all of those who have grown tired of the seemingly meaningless republican versus democrat debate. The red or blue dichotomy has served to distract us from our common enemies. Every election, Americans go out to root on their team. When, over the course of 4-8 years, those same Americans see next-to-no progress, they simply switch teams instead of recognizing the problems as intrinsic to the game itself: electoral politics. Finally, people are participating in a popular discourse that includes some semblance of a class-based analysis. This should be seen as a huge step forward. Now people are forced to choose sides in a much more meaningful way.

However, this narrative ultimately proves a bit too simplistic. While it is more accessible and thus exposes many to a more radical outlook, this big tent approach to class analysis mostly misses the mark. The 99% rhetoric creates another false dichotomy between the masses and the 1% of run-away rich. While one can appreciate the attention paid to the concentration of wealth by the richest in America, this emphasis on the 1% and huge corporations somewhat dismisses capitalistic relations that our society forces us to engage in everyday. On the other hand, the focus on an imaginary 99% also seems unsatisfactory. This line of thinking presupposes a singular "people," some homogenous body, while in reality it is comprised of a diverse group of communities and perspectives. We should not pretend that everyone below the absolute richest shares the same position. This is an incredibly stratified society where the capitalist mode of relations form and reproduce prejudice and privilege, ultimately leading to disparities in comfort and violence. Let's acknowledge this and side with the most marginalized and disempowered, instead of trying to believe that we are all in the same boat (some are yachting, others are drowning).

Another gain worth mentioning is found within the anti-authoritarian philosophy behind Occupy since its inception. The movement's horizontal methods of organizing and decision-making have reinvigorated much of the left and made many participants think more critically about the role of authority in their lives. The chance to engage on equal footing in collective actions has offered an alternative to working for mainstream social justice organizations, which often feature robust hierarchies despite using grassroots rhetoric.

The coordinated west coast port shutdown illustrated Occupy's escalation

To the extent that this horizontal organizing entails a respect of autonomy, there is obvious room for growth. It makes sense that a big tent, like the 99%, would be troubled by schisms and a general intolerance for autonomy of action.

Occupy has brought together so many people with differing views of the struggle and has not yet managed to make the differences into strengths. Some in Occupy still attempt to manage the movement at camp and corral it in the street. There is no room for this role if the movement is indeed organized in the absence of authority. When participants attempt to exercise control, they employ the prejudices of a privileged position that stems from their own socialization in the U.S.

Occupy has also made radical gains in terms of holding space. In large part inspired by occupations during the Arab Spring, Occupy began as unsanctioned occupations but quickly became a permitted protest in many places. Faced with repression, most camps moved to negotiated spaces, losing some of their potency, or disappeared all together. However, in Seattle there has been a shift towards a more radical approach to the tactic of holding space. Occupy has been able to reclaim much of its namesake through recent public and private squats as well as the port action.

The coordinated west coast port shutdown illustrated Occupy's escalation. The holding of space during the march and in the construction of barricades while at the port terminals, demonstrate the progress the movement has made since the first tents. When the coming dissent increases the stakes, often time the authorities follow in suit. The waves of pepper spray and flash-bang grenades only pushed the participants process of radicalization along. This sort of action reveals the true function of the police: to protect the interests of the state and to reinforce the violence inherent within capitalism. Many of those who expected to be respected as "peaceful protesters" were bashed with bikes and now probably have a better sense of how violence is necessarily deployed by the state in the face of dissent and albeit starting to understand the need for diversity of tactics. This action also revealed a more nuanced understanding of capitalist forces. Instead of locating the root of social injustice in some small group of mean and greedy individuals (if only it were that simple), the west coast port shutdown, along with the solidarity demonstrations in Japan, show that the focus is moving closer to the real problem: a system made up of pools of capital, protected by the state, that flow according to production and consumption and together constitute global empire.

While Occupy is not the "revolution" some hoped it would be, it has certainly taken a few steps toward identifying systemic problems and addressing them through effectively holding space and strategic direct actions, only increasing the radicalization of those involved. Whether a part of or apart from occupy, we **MUST** continue to address these injustices through critical discourse, through the liberation of space, and through direct actions because it is only through this praxis that we can address these injustices that are so rampant in our lives.



OUR AMERICAN GENERATION

Our American Generation is a youth powered think tank for social justice. OAG helps you(th) get serious and get organized about social justice issues you care about. We strive to engage youth in critical research and discussion about all social justice issues, in hopes to create a strong and diverse community of young Americans – a community that will not be reluctant to take on our nation's most challenging problems. Today OAG facilitates research by youth in the Seattle metropolitan area, and accepts blog articles from youth anywhere! OAG incorporated as a non-profit in the state of Washington in October of 2009. In March of 2011 OAG was recognized as a 501c(3) Non Profit organization. OAG was first founded in March of 2009 as a registered student organization at the University of Washington. The Takeover is a quarterly 'zine produced by members of Our American Generation. Hard copies are available on University of Washington's campus and at Seattle University, as well as various locations throughout Seattle. It is also published online at OAG.org

DECEMBER

RECEIVED



In truth, there is no gap between

what we are, what we do,

and what we are becoming

OCCUPY
OCCUPY

OCCUPY

OCCUPY

OCCUPY

OCCUPY

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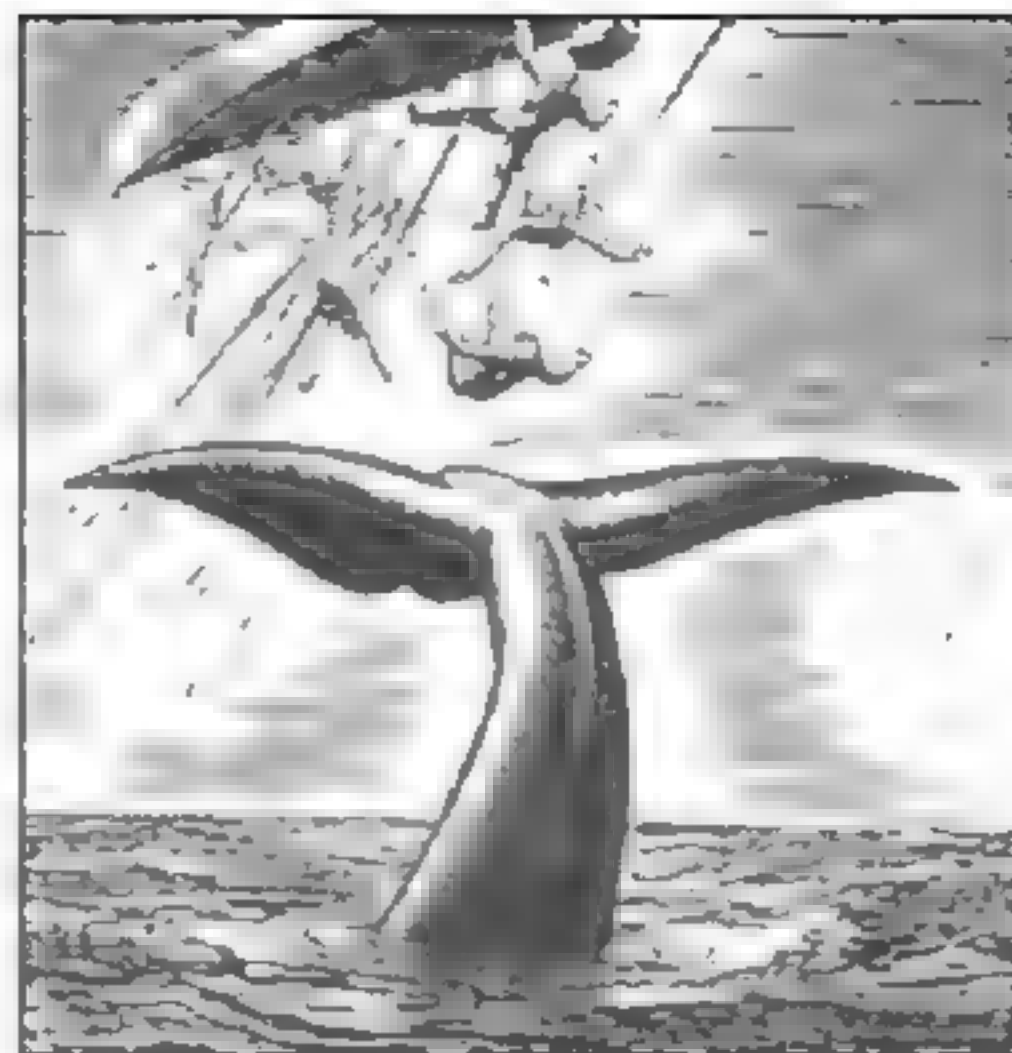
OCCUPY

12



The Great Rhetorical Whitewash

- by Jonathan Ng -



Contrary to romantic notions of the media establishment as the "Fourth Estate," US corporate media has more often than not served as little more than a propaganda arm of the government.

Besides failing to critically assess important global developments, the mainstream media has a rich history of collaboration with the governing elite. Whether it be the so-called yellow journalism of media mogul William Randolph Hearst that provided the pretext for the Spanish-American War or hesitancy of major media outlets to realistically assess U.S. involvement in Iraq, U.S. corporate media has repeatedly failed to perform its duties ethically and intelligently. History has shown time and time again that when journalists fail to provide honest analysis of global developments the consequences can be disastrous, especially when these issues involve questionable government action.

Recently, the mainstream media's role as a blind proponent of government policy has been made especially clear in light of its one-sided portrayal of cogent international issues, namely its handling of the Occupy Movement and developments in the Middle-East.

Current depictions of the Occupy Movement have been decidedly one-sided, as

instead of focusing on the political aspirations, goals, or strategies of occupiers the majority of newspaper articles have been little more than outright diatribes, portraying occupiers as unruly ideologues. This conspicuously unbalanced tendency to marginalize the movement is revealed in articles such as the Associated Press piece in the 25 November edition of *The Oregonian* titled 'Occupy protests cost U.S. cities nearly \$13 million.' The title says it all.

According to the implicit logic of such pundits it would appear that the Civil Rights Movement was an unnecessary drain on public resources and the efforts of Gandhi, Martin Luther King Jr., and César Chávez to achieve social justice ill-conceived.

With any honest reflection it becomes apparent that the continual emphasis on the supposed 'cost' of the movement in absence of any substantial information regarding its grievances and goals is a thinly veiled attack on the legitimacy of the movement itself. One is forced to wonder why the violent suppression of Occupy camps (such as in Portland) has either been

depicted in innocuous terms or omitted altogether while articles digress into tirades about the movement's alleged costs.

Most telling of all, however, is the fact that very little concern, if any, has been published regarding the suppression of the First Amendment rights of the occupiers, especially ironic considering that newspapers have traditionally been regarded as the

First Amendment's most fervent champions. Paper-thin arguments involving the rights

of private property and the illegality of civil disobedience if anything imply that the constitution is little more than empty sophistry. Further, if these reactionary arguments were followed to their logical conclusions they would serve to disenfranchise the entire population: We agree that these rights are natural and inalienable, but in some circumstances...

While U.S. corporate media coverage of the Occupy Movement has by any honest standard been one-sided, I suppose that most occupiers are pretty happy about this, as it serves to vindicate their movement. After all, central to their platform is the issue of corporate accountability.

"U.S. corporate media has repeatedly failed to perform its duties ethically and intelligently."



Current coverage of ongoing tensions in the Middle-East has perhaps been even more one-sided and certainly more dangerous since the mainstream media's generally hawkish stance on foreign policy only serves to embolden the U.S. government's adventurism.

Through adept use of politically charged terminology and misleading rhetoric the 'Fourth Estate' has skillfully managed to convince the majority of Americans to rally behind an inherently counterproductive and racist foreign policy. Instead of seriously questioning the legality (or morality for that matter) of invading other countries the majority of pundits at best express misgivings over the prospects of 'winning.' Sanctions, warfare, and 'tactical' strikes are all portrayed as legitimate tools with which to oppose oppressive regimes, though all of which are by nature acts of collective punishment and inevitably result in the deaths of civilians. U.S. martial action is justified as part of an ambiguous 'War on Terror,' implying that the killing of hundreds of thousands of civilians (in Iraq and Afghanistan), sale of cluster and phosphorous bombs to countries that continually violate the Fourth Geneva Convention (Israel), and torture of suspected 'terrorists' are not themselves acts of terror.

This brings us to the media's current portrayal of tensions between the U.S. and Iran. From the manner in which most newspapers have depicted the conflict you would think that Iran is vigorously pursuing nuclear weapons in order to attack Israel and perhaps the U.S. However, such hyperbolic depictions overlook the fact that the most recent information provided by the National Intelligence Estimate (the most authoritative government information on national security matters) claims that Iran stopped pursuing a nuclear weapons program in 2003. Furthermore, the

supposedly damning reports from the International Atomic Energy Agency, cited by most news outlets, have been deemed politically charged and factually unsound by former head members of the IAEA Robert Kelley and Mohamed ElBaradei. Yet you probably would not hear about this from your local newsstand.

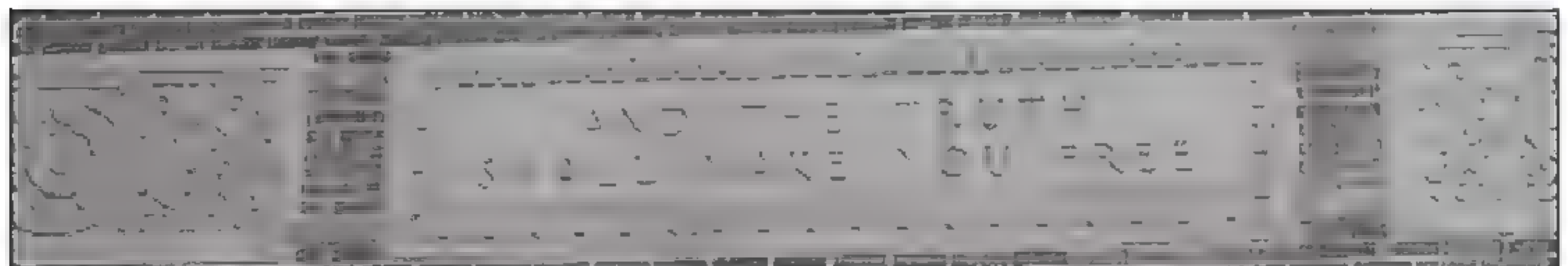
The fact that Israel's Defense Minister Ehud Barak himself admitted that he understood the reasons as to why Iran would hypothetically pursue nuclear capabilities is revealing. As he himself alluded, Iran is surrounded by the nuclear-armed U.S. in Iraq and Afghanistan, nuclear-armed Pakistan, nuclear-armed Russia, and is easily in range of India and Israel's nuclear arsenal. From this angle it would appear that the specter of an arms-race in the

Middle-East is not as big of an issue as it has been trumped up to be since the region is already saturated with nuclear weapons.

"The way news is presented has real consequences; what is said can be just as powerful as what is omitted."

Of course, the U.S. government does not want Iran to have nuclear capabilities under any circumstances since if nuclear Iran became a reality the U.S. might actually have to consider Iran's opinions in the international community, opinions that currently challenge U.S.-backed apartheid in Israel and Western hegemony in the region. The same reasoning applies towards why most U.S. politicians are uncomfortable with the Occupy Movement. Why would they support something that questions the very foundations of their power?

If this critique appears to be rather one-sided, that is because it is. However, it is certainly not a side that you are likely to find in the majority of popular publications. The fact of the matter is that the way news is presented has real consequences; what is said can be just as powerful as what is omitted. It is only by consciously working to see through the lies that we may begin to see the truth. And the truth shall set you free.



PRIVATE PROPERTY, GOVERNMENT, AND ANARCHY

BY THADDEUS AGHILLES GRIFFIN

ILLUSTRATION BY KARYN SMOOT

The origins of the corporate phenomenon are, contrary to what people will have you believe, far more remote in our human history than one would like to think. Its very existence is merely another chapter in the growth and development of human civilization since its origins approximately 10,000 years ago. It is a part of a long process that has brought our species and all life on this planet to this critical and decidedly bleak point in history. Like the phenomenon that many psychologists and psychiatrists witness observing patterns of abuse in a given family's lineage, where the victims of today become the victimizers of tomorrow. So too, the structure, function, and consequences of the corporate model are a byproduct of a long tradition of what I would refer to as "institutionalized amorality" handed down to posterity. Its existence today stands as a towering monument, and serves as an eerie reflection to all the worst aspects of the human character. It is imbued with the mark of its tyrannical lineage from all hitherto existing civilizations. Liking its behavior to that of a psychopath, it takes whatever it wants, whenever it chooses, leaves destruction and death in its wake, and enslaves all those who come in contact with it.

Its mark is the guiding principles that govern its function: Centralized authority over decision-making in the hands of an individual or group, hierarchy (orders flowing downward, and accountability upward), inequality in the distribution of wealth, where those at the top of the hierarchy benefit the most. It is tiered, and is distributed to lesser and lesser degrees of wealth until you reach those at the bottom who benefit the least from the structure of this institutional and social paradigm. Those who seek work in hope of making money will do so even if the particular work that they are engaging in is not to their liking. In a well-regimented division of labor, alienation occurs. Alienation from ones family, friends, strangers, and co-workers to varying degrees. It changes relatively from one moment to the next, but the one form of alienation that is the almost constant—the "alienation of labor". The separation of the worker from the produce of his/her labor. Labor produces all the wealth of this world and its value. Yet, labor not only does not have direct control over their workplaces, nor do they reap the benefits on an equitable basis from the institution in question, nor from the society that they directly and indirectly help contribute to making. Moreover, when demand for goods and services drop, and a higher percentage of revenue must go to pay the expenses of doing business, thus cutting into the profits of those who subsist at the top of the social paradigm. When this occurs, the largest percentage of any institution's overhead expenditure gets cut — that of labor itself.

Once this is done, homelessness, crime, and a whole host of other social ills crop out as a consequence of either unemployment or from the process of living and working in a marketplace, rather than living and working in a community; drug addiction and alcoholism is one consequence, mental illness is another.

However, this not the only form of what is often referred to as "externalities". When one looks at the world today there is a special message that comes to my mind, and it echoes to me from the voices of native peoples the world over and through-out the ages: "We belong to the earth. The earth does not belong to us." And not just us, but everything created by human beings belongs to the earth as well. What once was referred to as "The Great Commons" is now no more. The usurpation and plundering of the great wealth that is the earth — the sheer demand that we are placing on it — far outstrips the existing supply, or the ability of the earth to replenish it. To put it simply: we are taking more than we need, and are wasting all that we have.

*IT IS NOT JUST CORPORATIONS,
BUT CAPITALISM ITSELF THAT
NEEDS TO BE CONFRONTED.*

Logging and clear-cutting, strip-mining and mountain-top removal, hunting and fishing entire species into extinction, pollution of the air, water, and soil from petrochemicals, waste from ourselves and our livestock which is contaminated by those same chemicals, the effects of various growth hormones and the genetic manipulation of various plants and animals that we consume, the effects of various types and degrees of radiation coming from certain industrial and technological advances — all of these are only a few of the incalculable and interconnected "externalities" which dominate our world today. Not just the ones that are known, but many other "unintended consequences" that lie in wait for us, that remain largely unknown or ignored. All of this occurs while these pirates rape the natural world, while wearing the thin green veil of an "environmentally-conscious" image.

As one attempts to address this particular phenomenon that stands before us, we must remember that big problems have small beginnings. It is not just corporations, but capitalism itself that needs to be confronted. In other words: private ownership over the production and distribution of wealth. Whether the institution is large, medium, or small in size is only a matter of degree, but in principle they are all the same: they are private tyrannies that are completely unaccountable to those who serve under them and those outside the institution who are impacted by them. Instead of facing the fact that, like the many parts that make up the human body, we all have a role to play in this life and that each of our lives is valuable and contributes to the well-being of the whole, there are individuals who, through vanity or outright selfishness, seek to acquire more than their share, and leave a mere pittance for the rest. They do not value life at all; they use people for what they can get out of them, for what profits they can generate. And when they are of no use and become an inconvenience, they throw them away.

Then, of course, come the secretiveness, lies, and sheer deception used to justify and maintain its existence. Capitalism creates a world in its own image, convincing all those who come to be born into this world that if they do not play along with this charade than they will not survive, let alone live well. So through this process, other countries begin to mimic the model, so that they might be more like the wealthier nations. They get all the financing from the banks including the likes of the World Bank and the IMF. This money goes to those who wish to buy into the corporation or who have special contracts with major corporations as an outsourced firm. The corporations which outsource labor can then use this capital to exploit a nation's cheap labor (like in the many sweatshops that infest the third world). More than this, corporations and trans-national conglomerates seek to privately own every resource on the planet: animals, plants, metals, oil, water, the air, the sea — every square foot of earth. They will also, in a very direct fashion, set up shop in foreign nations with little-to-no protection given to labor or the environment, where they are free to take whatever resources they want, work people to death for

next-to-nothing, and pollute as much as they like where ever they like.

The drive to do so, coupled with favorable trade agreements, will mean that greater and great amounts of wealth will be in fewer and fewer hands, while the majority — women, people of all colors, the working-poor, and the homeless — will be reduced into ever-greater poverty, on the brink of starvation, and in effect, become enslaved to the wealthiest people on this planet. The process mentioned above is called "Globalization" (formerly called "Internationalism" 200-300 years ago), and the state of existence that it reduces you to is a state that used to be referred to in this country as "wage-slavery."

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All of this could not be possible without Capital's partner-in-crime: the government. The origins of government most definitely rise from the coming of pastoral and horticultural societies, marking a shift from hunter-gatherer existence. From here on, hunters began to turn into warriors, and ever since that time, the goal of the warriors was not only to defend the wealth that had been acquired from being taken away, but to also appropriate the wealth that another possesses or has access to. From this comes the murder, war, genocide, rape, torture, and slavery that is used to defend and augment their great bounty. In sum: it defends the interests of the haves against those who have not. From history, we can witness the very apt example of U.S. Marine Corps General Smedley Butler and his illustrious career, being what he referred to as "a gangster for Capitalism." In 1933, in collusion with major corporations of the time, Butler

was approached and asked to conspire in a plot to launch a coup d'état against FDR, with the goal being to install a fascist regime here in the United States. Despite his previous actions on behalf of Capitalism, however, Butler refused to take part in "The Business Plot" and decided to inform the public of the plan. This example is just one drop-in-the-ocean when it comes to historical examples of how the willing the wealthy elite are to use the levers of power to their own advantage.

What is truly appalling as I look around at the people of this nation is the asinine assertion they hold that one can "reform the system" and make government "good." All politicians, regardless of who they are, have their own financial interests at heart, and those of whom they represent, most especially from those who lobby them and carry charitable "campaign contributions" in hand. In the past it has been called "Populism," in other places at other times it has been referred to as "Social Democracy" or "Legatarian Socialism," but what it really amounts to is: Reform. History has proven time and time again that calling your congressmen, signing petitions, marching around chanting and turning a "protest" into a pathetic circus isn't going to change anything — it does not; and if you're thinking about voting, consider the rampant voting fraud that occurs, on top of the pure and simple fact that all political parties, and their candidates selected for election, all represent the interests of the reigning business community.

Furthermore, as Noam Chomsky asserts, the mass-media and advertising industry in this country "manufactures consent." With all newspapers, magazines, television stations, and cinema production in the hands of 3 to 4 media conglomerates and those major corporations who spend millions, if not billions, of dollars in advertising — whose perspective do you think will be ingrained in the public's psyche as they go to the ballot-box? Let's face it, we live in an oligarchy. Moreover, let's not forget, federated republics (rule by an elite group) and dictatorships (rule by the individual) both have something in common: they are all by definition, not democratic.

Look at the "founding fathers." At the Philadelphia convention that helped create The Bill of Rights and The Constitution, all but two were capitalists: Landowners with large agricultural and farm operations, bankers, industrialists, small and medium-size business owners, those in transportation and the import-export trade, etc. All of them formed the government and decided on its structure in every detail, including the decision to form a specifically federated system of government in order to maintain the balance of power firmly in their hands.

This pattern exists in every government the world over. Many nations all over the world, most notably those in continental Europe, have attempted to engage in the very reformist approach mentioned above, and it is, without a doubt, a miserable failure. Regardless if they call themselves The Green Party, The Libertarian Party, The Peace and Freedom party, The Labor Party, The Communist Party, The Wigs, The Tory's, The Conservative Party, or our buddies, the Republi-crats themselves — they all have something in common: they tell the people exactly what they want to hear as long as it gets them exactly what they want. Even if the politician or party in question has good intentions, their efforts are routinely blocked by a "good ol' boys" club of long-standing wheeler-and-dealers who only serve the interests of the wealthy and the corporations. Eventually, one becomes discouraged, tempted by the money, or both, and eventually become foot-stool lackeys for the rich. If you look at the example of Europe you will see what I mean. Out of the pressure generated in the streets, and the negotiating through political parties and unions, concessions have been won from corporations and the wealthy. However, this only amounts to a larger-than-usual breadcrumb from a banquet table that is still seated and run by the rich, and the European people get bought-off cheap and become complacent again and sit back down on their hind-legs.

Depending upon the country, where reform has gained a particular degree of success, certain industries become "Nationalized," but given that the rich control the government, who controls those industries under government regulation? Even if they create laws like they have here in Eugene, or in Arcata, California, whose "Measure-F" barred corporations from taking-over certain markets in certain regions, you are only curbing one group of Capitalists (corporations), and replacing it with another group of Capitalists (small and medium size businesses). And where does this fucking leave the working-class?! Furthermore, what do you think happens when times get tough and the specter of recession and depression (or total paradigm collapse) begins to creep ever nearer? Industries become privatized again, austerity plans

CAPITALISM AND GOVERNMENT SIMPLY CANNOT BE REFORMED.

go into effect, government benefits which once flowed to unions, students, and other rank-and-file working people get slashed, more tax breaks go to the rich, bankruptcy laws get stiffer for the poor, and more bail-out money goes to bankers and industrialists, all the while selling the public their "trickle-down" myths. More prisons get built (privatized to top it off) and more police get put on the street (whose methods become increasingly brutal). And before you start espousing Marxist solutions to our modern-day problems, I've got a few choice words to say about that asshole.

If the 19th century was the century that espoused that Marxism could work, the 20th century has been the living proof that it can't. The first dictator of the Soviet Union, Vladimir Ilyich Ulyanov (V.I. Lenin), referred to Marx's vision, not just in theory, but also in practice, as "State Capitalism," referring to a

government monopoly over all industries. State Capitalism is not an alternative to Capitalism, because it is, after all, still Capitalism. All that is accomplished is the changing of one form of tyranny to another. It may be slightly different in organization and function, but it still operates on the same principles mentioned above. In many cases "non-aligned nations" [those nations unaffiliated with both the US and the USSR during the Cold War] are far worse than ordinary ones, with the exception of regimes like those found under Hitler, Mussolini, Franco, Pinochet, Peron, Andrea Batiste, Idnna Amine, etc. etc. I'm not going to even dignify a discussion about the many Marxist-myths that never have and will never be instituted, such as "leveled-wages," the policy of "30 for 40," or the hilariously ridiculous concept of the "withering away of the state."

The point of all this is to say that Capitalism and Government simply cannot be reformed. They are not moral agents. They have never and will never behave ethically in relation to humanity, animals, or the earth. No human being, despite how "good" or "well-intentioned" they are, is not morally or intellectually superior enough to rule over another individual's life. Absolute power does, in fact, corrupt absolutely — and no human being is above corruptibility. A world of true happiness, joy, love, caring, liberty, equality, fraternity, democracy, co-operation, reciprocity, and ethical behavior can only come from the hearts and minds of the majority of humanity that toils, and it can only occur when we live our lives on an equal playing field. There can be no talk of "progress" here, or any place on this earth, until each and every person on this globe advances morally. We must take every moral idea that has ever been spiritually, philosophically, or politically inspired — honesty, integrity, taking only what you need, not wasting what you have, working for what you need, not stealing from your neighbor, sharing, cooperating, reciprocating, and so on — to their logical conclusions, thus creating a form of social organization which is ethical as well.

*THE ENDS DON'T JUSTIFY THE
MEANS, THE MEANS EQUAL THE
ENDS. IT IS JUST THE WAY OUR
DECISIONS ARE MADE, BUT THE
CONTENT OF THOSE DECISIONS
— THAT IS IMPORTANT.*

This ethical society can only happen when that mass of great humanity overthrows these tyrants and reclaims the forests, fields, and factories, bringing them under direct control through open and honest face-to-face communication. Under the banner of self-governing civilian administration, workers would come to decisions democratically — either through a simple majority, a two-thirds majority, full consensus, or whatever is appropriate to the group in question based upon their size and sensibilities. In order to plan the production and distribution of wealth on an equal basis (without a monetary system), various committees of recallable representatives would be needed to cooperate with others in related fields or industries. These representatives would hold meetings that are free and open for any and all who wish to attend. Through democratic means, each representative, as well as each decision which they carry forth to committee meetings, cannot advance without ratification by the rank-and-file; and the same would go for workers' councils that plan the local, regional, and national economy. What forms naturally, by sheer virtue of these methods, is what is called a "Confederacy," in which orders flow from the bottom-up, and accountability flows back downward, though ultimately arranged in a horizontal fashion where no individual is granted authority over another.

Working in this economy is participatory in any capacity that the individual sees fit. However, those who take from society will be required to contribute to it as well in some fashion. No lazy-folk behaving parasitically by milking off the sweat and hard work of others and not giving back (as is the case of the capitalists). There will be a division of labor, but people can involve themselves in the work of their choosing, and do as much or as little of different kinds of work as is desirable and socially necessary. They can choose to be a "jack-of-all-trades" or a "master of one" of any field of work; equal opportunity abounds. When times are good, all members of society may take what they need freely. When times are tough, we may decide to divide all wealth up equally in a work-voucher system to guarantee that the individual is working and contributing to society, and is therefore entitled to their equal share of the wealth produced from society. The people will retain full freedom of speech and press to express themselves both creatively and educationally.

They shall retain the full right to bear arms, there shall be no police, and individuals will have the option to voluntarily join militias in matters of civil-defense (in accordance with their conscience). The decision-making processes even of the militias would be best to follow the same general principles of direct democracy as mentioned above. Each member's period of duty will be within certain defined

time-frames, allowing the soldier to rotate back into society, while reserves rotate into service to take his/her place. This model will replace the existence of the rigidly hierarchical institution of a standing army, whose existence in previous times has been an enormous detriment to both society, humanity, and the earth.

Interpersonal disputes are preferably handled informally between all parties involved, but can be arbitrated within civilian's tribunals, with advocates on both sides, and with decisions made with the assistance of trial by a jury of peers and an arbitrator. If there are to be any rules which aim to govern human conduct, they must be formed using the democratic processes listed above. No prisons or institutions shall exist, only community-based care which provides for the mentally disabled, physically disabled, developmentally disabled, elderly, and those who suffer from drug and alcohol related issues — all organized under the same aforementioned democratic and confederated fashion.

What this system advocates for is nothing less than freedom — not only for the individual, but for the collective as well. It does not advocate for the privatization of industry nor the nationalization of industry, but the complete and total localization of industry — for life, liberty, and the true pursuit of happiness.

When we look at our world and the state that it is in today, and we look around us to find who is to blame for this great mess we find ourselves in, I believe one should ultimately conclude that every one of us — from the very top of society, down to the very bottom — is responsible for the mess that we live in today. Each and every one of us, regardless of what walk of life we come from, is directly and indirectly culpable for the dystopian reality of the world around us. As we sit back and ponder what is to be done, time is ticking down for the planet and all life on it; the handwriting is on the wall, and it says "Grow Up, Or Die." The odds are stacked woefully against us, but we can change those odds and turn the tables on this reality, if we so choose. We can reach out to one another, educate and uplift one another. We can organize and prepare ourselves for self-rule if we choose to do so. And make no mistake about it: No one can make this choice for you — it is up to you, and only you, to decide.



ON ANARCHY AND THE POWER OF DIRECT ACTION

BY DOMENICK DAMO

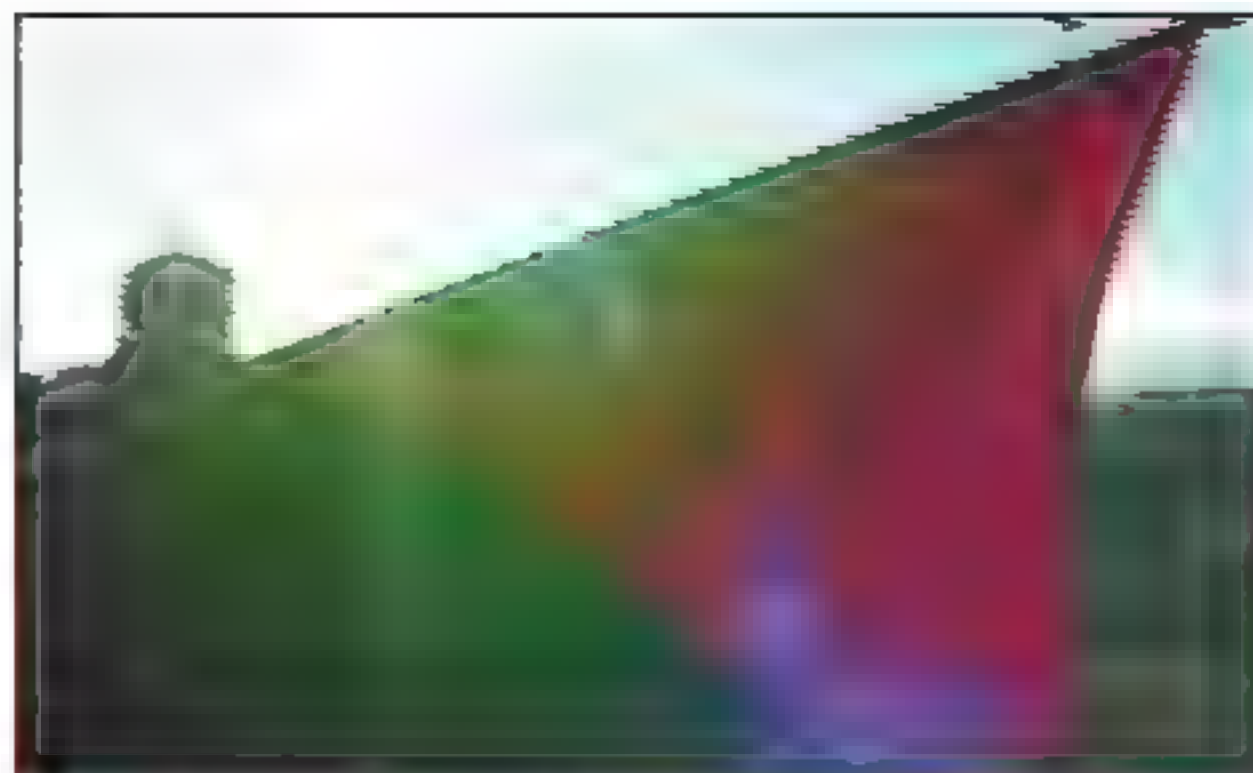
I felt as if I should write something pertinent to the readers of this publication. As a fact, most readers of this publication are ones that are sympathetic to the cause already. This will probably be the case unless our ideas our spread through more direct contact with people. In recognition of the fact that the main audience of this publication is activists, I decided to write this piece dealing with the state and reality of the Anarchist reformer today.

The situation of the reformer, the agitator, the radical, is that we carry upon our shoulders a very large cross, which is brought on by the ability to be perceptive enough to see society's ills clearly. Because of this perceptiveness, we have a very real responsibility of changing the present state of affairs. We choose to do this, reluctantly, at first.

None of us "want" to do this. Let's establish this. What we really want is to fulfill our impulses to the extent to which our conscience and soul dictates without infringing on others' rights to do so. Nothing more.

Realizing that we were born into a world which limits our expression of our soul and will, we must break the existing structures which inhibit us before we can continue with our lives. For a reformer, real living is put on hold in a hope for a better tomorrow, thus creating the mood that we suffer from time to time: one of melancholy, despair, hopelessness, etc.

It's all too common, and very unnecessary.



Naturally, the way to alleviate an inherent ill in a noble idea (without the outright sin of disregarding it) is to gain a new, more positive perspective on it.

We must not lose sight of our true goals in our work for a better future. Our goal is simply to establish a state of affairs which will finally allow us to breathe. We can avoid the seemingly inherent melancholy by first realizing our situation as reformers, and reacting to it in an appropriate way.

If what we want is conditions in which to live and breathe in as individuals, then we must seize every opportunity afforded to us to bring this about in our present state. For example, going to work to get a paycheck to buy food you need to survive. When we realize the fact that we are limited by an inherent coercive authority within the system, ignorance, or any other injustice, we must react. As Emma Goldman said, "Ask for work; if they do not give you work, ask for bread; if they do not give you work or bread, then *take bread*." We realize, of course, that we shouldn't have to "take the bread," that everyone should have bread. But our reason tells us we must, for the sake of everybody.

And so we take the bread, as is our right as humans.

By taking up this frame of action and of mind, we are setting an example to others that this state — one of freedom from coercive authority which limits our ability to live — is possible to bring about. By creating this example, and by experiencing it directly, it increases our thirst for justice, and we would do right to direct our energies into making this state a permanent reality. By realizing our own ability to be free directly, we shall overthrow others' reign over us to be slaves.

This is the power of direct action, a truly Anarchist principle, which has the ability to transform faith into action, and from that action back to faith. We gain faith in our ideas by acting on our ideas.

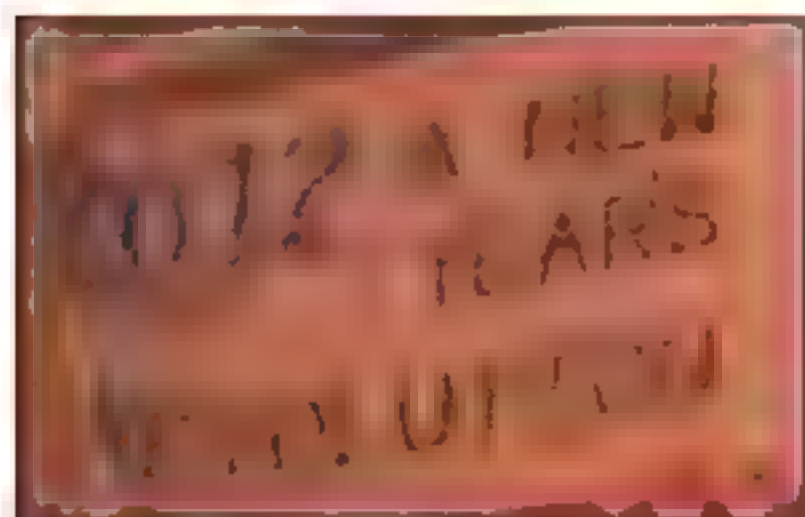
We must act, and we must not lose faith.



Jan 23, 2012 Anarchists demonstrate in front of Bank of America
1 gene OR photo by Dusk Winston

SOME SYDNEY ANARCHISTS CELEBRATE NYE BY DROPPING 18 BANNERS FROM 5 EMPTY BUILDINGS IN THE CENTRAL BUSINESS DISTRICT

BY BLACKROSEBOOKS, VIA INDYMEDIA.ORG



Sydney, Australia

On New Year's Eve while the city streets were packed with drunken revelers and riot cops, a group of anarchists dropped 18 banners from five empty buildings in the centre of Sydney. Sound-systems were also set up in two of the buildings with an anti-police hip hop/punk/dubstep mix which blasted out onto the streets. Anarchist slogans and symbols were sprayed on the windows in the buildings and on buses and banks in the streets below.

One of the locations from which we dropped 4 banners and set up a sound-system was a 7-story office building, chosen in solidarity with comrades in the Occupy Sydney movement who had recently squatted the space for a week in an attempt to build a social centre. A free library, a gym, a free school, a rooftop garden and a free shop were all being established when private security and a locksmith breached the first barricade. Five comrades inside then barricaded multiple doors and the stairwell, dropped 5 banners and also activated a loud sound-system during a 4 hour eviction by over 100 police including the bomb disposal squad.

The 4 banners we dropped from the evicted social centre read "PROPERTY IS THEFT," "DON'T FUCK WITH US," "VISUALISE INDUSTRIAL COLLAPSE" and "FIGHT BACK."

We also selected a construction site financed by ANZ to drop 2 banners reading "NO JOBS ON A DEAD PLANET" and "CAN'T EAT COAL, CAN'T DRINK GAS." ANZ is one of Australia's largest banks and a financier of numerous mining projects which pollute and destroy the native life and wilderness we love.

A long abandoned building directly across from the Greek consulate and Beirut Hellenic Bank was also chosen and we left a banner in Greek which translates as "FREEDOM TO OUR COMRADES IN PRISON" and another reading "FREE JOCK PALFREEMAN."

An empty 18-story office building was also entered, from which we activated our second sound system and hung 3 banners in solidarity with the struggle of our indigenous comrades, reading "DECOLONISE SYDNEY" & "SOVEREIGNTY NEVER CEDED" and 2 banners in solidarity with the struggle of all refugees, reading "NO BORDERS NO NATIONS" & "NO ONE IS ILLEGAL."

Another 2 large banners reading "NO WAR BUT CLASS WAR" and "NO MORE SILENCE ABOUT VIOLENCE" with Anarcha-Feminist symbols, were also dropped, but were removed the next day before decent photos were taken.

We also entered the massive Griffiths Teas building, owned by Isaac and Susan Wakil, property magnates and directors of Citilase Property Group, who've been sitting on numerous empty buildings for decades. The building is located directly across from the central office of the Australian Federal Police and behind the enormous Surrey Hills Police Station, from it we hung an enormous banner reading "2012 A NEW YEAR'S REVOLUTION: DESTROY CAPITAL BEFORE IT DESTROYS US ALL," another reading "ALL COPS ARE FUCKIN' BASTARDS, ACAB" and "FREE AKIN SARI."

We dedicate this small action to our comrade Jock Palfreeman, hostage in the cells of the Bulgarian state, our comrade Akin Sari held in the massive Goulbourn NSW prison complex, and the Greek insurgents of CCF, Revolutionary Struggle, their co-accused and all political prisoners around the world. We hope this greeting may reach you, and remind you that comrades have not forgotten you inside the dungeons of capitalist democracy.

STRENGTH COMRADES!

**WE WILL SEE YOU AT THE BARRICADES,
AND WE WILL BURN THE LAST PRISON TOGETHER!**





THE VLADSTOCK EXCHANGE

THIS IS THE FICTIONALIZED STORY, MERGING HISTORICAL EVENTS
AND A DECOLONIZED VISION OF THE FUTURE.
THIS IS A STORY OF HOW ONE COMMUNITY GAINED ITS FREEDOM.

BY CAMMERON GILLESPIE

“Can you Imagine?” The old woman began. “We knew a time when gasoline was no more than 10 cents a gallon. Can you imagine, we knew a time when there was no Anti-Oppression efforts in the community. Can you Imagine? Women would be spoken over. Men would treat women as sexual objects. What a wretched time that was. Hmmm, but you ask how we passed out of that time... Well now, let me think.

We lived in the belly of the beast, that nation that thought itself just, but could not ignore that something was terribly wrong. The ‘United States’ they were called, except you could hardly call them united; there were so many regional differences. We lived in the Era of Oppression, an era after the Dark Ages and Enlightenment, after military colonialism had ended, when the world had been made aware of itself, but had not yet come into its conscience. This was after the first and second World Wars and after the standoff between nuclear tyrants.

The Era of Oppression, when it was no longer tolerable for slavery or segregation, but those conditions continued to persist, silently and pervasively. When the minds of the people became aware of the consequences of a racialized history, yet racism ran under the current of every society. And society was divided into classes — rich and poor, divided by ‘Sex’ and by Gender, divided by the privilege of the body — abelism — and in all of these divisions one group was ‘privileged’ while another was deeply disadvantaged. The Era of Oppression was made real when the capitalist monster, made of states and entities called ‘corporations,’ would ‘capitalize’ on any person or anything anywhere in the world, leaving billions destitute. You must understand these were the conditions.

It started with a community meeting. We knew the frustrations — the laws and the police were harassing us. Others had it worse, but always we felt like we were being watched, followed, targeted. It was like the panopticon. So we talked about it, and we each knew someone who was hurt in our community. We talked and found that we were being charged more for food and water; we also couldn’t travel and had little money. It always seemed that we were losing something, that no matter how hard or how much we worked, we were losing out. Our money never amounted to much. Well, we couldn’t let that stand. So we decided that we were our only hope. Nobody coming in from the outside could really support us or speak to our needs.

We decided to look after ourselves, and that meant building community. It meant that we sought community spaces, which we tried to build within our neighborhoods. We wrote papers, put up signs and made the spaces for ourselves. We wheat-pasted and created a culture around our spaces, created the feeling of an autonomous space. We held more meetings, cleaned up parks and streets — and we warned the police to stay away. We began to plant gardens, and realized that the work of capitalism could not support us. What we wanted was a new way of living. We realized that we needed to escape from capitalism. We prepared our streets with barricades, and continued to grow gardens. We made as many common spaces as possible, tearing down fences and turning backyards into playgrounds and gardens. These spaces became an intimate community. We held potlucks and pooled our money to buy seeds and tools. Eventually we bought other tools, sewing machines to repair our clothes, cookware and more.

But how did it end?

I suppose this was a move to become self-sufficient. But it wasn't that simple, we couldn't hardly be individually self-sufficient — nobody has the time to really do all that. We were becoming a community with jobs to meet our needs. We all gardened, some worked the sewing machines, others cooked on different days, while others cleaned up. We divided up the jobs as we needed and wanted them. We did a lot of things together. It was a kind of building process, as we thought of ourselves, there where others who wanted to join us and communities held joint potlucks. We began to make a safe neighborhood and help other neighborhoods establish some autonomy. We were all connected and the border between neighborhoods was vague, but we helped each other out. We became committed to each other.

The police still patrolled and so we watched them, 24 hours a day. It was tricky at times, because it was so ingrained in us to call on the cops for help. We grew up thinking those armed villains were on our side. But no, they were sworn to uphold the laws of capitalism, they were the gun-thugs of capitalism, they were worse than any gang because they acted with total impunity. They would demand entry into houses, plant drugs, and arrest everyone. Often they would demand sexual favors or commit extortion. It was a terrible time when we had no means to defend ourselves, but every time there was a problem, we seemed compelled to call them. Yet their very presence was tantamount to inviting exploitation into our communities. We needed to decide for ourselves, how to best take care of our communities. We set up our own internal security — a primary guard of community members that would respond to any difficult situation, usually the occasional drug addict and mentally ill community member. Mostly our people just talked when difficult situations or disputes came up and tried to work out a solution. We established a restorative justice tribunal of elders. There were all kinds of things we needed at first, responding to and providing for a community. We couldn't look at mental illness or family disputes as "problems" for rejection. The circumstances of mental illness are a community responsibility, an opportunity to be supportive in the long term and to treat people with dignity. Domestic violence was also a community issue — no home was by itself. We were a community — so violence within a family was violence within the community, and everyone would open arms to provide safer spaces for survivors. We held restorative justice sentences that could last weeks, months or years of community sanction and reparation. The old system would confine someone for extended times, driving people to near in-

"WE LIVED IN THE ERA OF OPPRESSION;
WHEN THE WORLD HAD BEEN MADE AWARE
OF ITSELF, BUT HAD NOT YET COME INTO
ITS CONSCIENCE."

sanity. We sought to actually bring understanding to the perpetrator and create a supportive environment for the survivors. We wanted a whole community where the people became involved in making a more close-knit system of intense inclusion.

The social process of creating restorative justice led us to see the inequality between members of our community. This question of inequity in our relations to one another was rooted in assumptions about the physical and mental ability of our members; we began to realize how experiences of women were different from those of men. The experience of the Lesbians, Gay, Transgender, Bisexual, Queer, Gender Queer, Questioning, Asexual and Intersex folk were also different from more

Cis-gendered and hetro folk. We saw that People of Color and White folk had different experiences. We also saw that these different experiences within our lives and our interactions with the world had led us to strive to be equal but not the same; and our differences were cause

to listen more intently to one another. We sought equity between ourselves every day, so that we understood each other and depended upon each other. We learned the pronouns, the identities — and came to have understanding for each others' perspectives. Our survival depends on one another — even today this is true, but it was especially so as we prepared to leave capitalism. Everyone has necessary skills and precious time: to watch children, cook, build homes, plant seeds, separate chaff from wheat, and so on. We are all vitally important, and couldn't have survived without one another. Our community, we decided, was made of our Identities and Ourselves.

By listening to each others' needs and making space for each other, we made our community safer and more able to support itself. Our identities and experiences became like the spokes on a wagon wheel, our bodies the rim and our skills the hub. Our neighboring communities served as other wheels, by which we prepared to leave capitalism.

Our movement towards self-determination was in no way separate from our struggle to understand and be in solidarity with one another and with our neighboring communities. It all happened around the same time. Each of us suffered exploitation differently, and this helped us see the weaknesses in the system. Much as a union stands up for all its' members, the members of our community stood up for one another. Invariably, our opposition came to a head with capitalism...

As the people of our community moved away from working in capitalist institutions, it became apparent that we would not be able to pay taxes to the state. Despite working hard and building a community with nearly self-sufficient means, the state did not get its due, and soon came to evict us. It happened first with a woman. We watched as the police took everything from her apartment and tossed it out. They put up notices that said the building was closed. Within the hour the police had left, and we all loaded the things back in the house, careful to not disturb passersbys. Officially, we had made our first squat. This was ominous — what would the police do when they evicted a family with one of our joint backyards, community garden, or playgrounds? Would they destroy our work? We would find out soon enough.

The second police incursion came a week later. They came to one of the two-story houses. This time we did not just watch. We crowded around the house, and when the police eventually left, we restored it to its former pride. Again, we left the eviction notice standing. The police had decided to leave the garden alone. But they soon returned to evict another house, this time one of the elders'. We stood around again, and with the community defense force at the ready, we pushed the police out of the community, followed them to the edge of the neighborhood and set up our barricades. We quickly debated whether this meant total secession from capitalism or just a temporary resistance to this eviction. We then decided to expropriate the land. The police returned but were rebuffed at the barricades. The riot police did not expect the force of our community surrounding them, as neighboring communities stood up for us as well.

We held a standoff with the police for hours. The gunthugs were disappointed that they couldn't simply beat us up. They soon called the national guard, and we were dispersed back to our homes. After the next eviction, we again restored the home. The police kept returning to the neighborhood. Using alarms, helicopters, sirens and lights they tried to keep us awake at all hours and disturb our sleep. The ongoing harassment was not unexpected, but thoroughly exhausting. We realized that once the military had been called in, we were living in one giant internment camp where everyone is compelled to either

work or die. How could we tolerate such force? We had learned from past struggles that we were unable to win an armed struggle, but the police made it hard to just live.

Still, we followed the police. We found that every eviction made us stronger. We became determined to give up capitalism altogether. We were making a community and we realized that we could no longer allow things to progress as they had. So we worked with our neighbors and planned something big. We contemplated raiding police stations, raiding armored cars for money, robbing institutions. As one member articulated "Rob the rich, smash things up, stick to your story, you'll never get caught. Stick to your story, you never confess, *you never turn in a friend!*"

Rob the rich, arm the poor, social justice is Civil WAR!"

We talked about the arms and armor. How could we hold our independent community? We prepared to shut down and block more roads, making them impass-

sible. We saved food and sought to make our community impenetrable. We knew the history of the Young Lords, Brown Berets and Black Panthers, as well as the lessons of the Occupy/Libertarian Movement, The Everett Massacre and Blair Mountain. We knew of the Zapatistas, the Spanish revolution and Hungary revolt. The State, as an institution, will infiltrate, disrupt, assassinate, arrest, shut-down, murder, massacre, and slaughter in order to get its way. We knew this and we struggled for what to do. Even with the solidarity of our neighbors, we could not withstand the military might of the capitalist machine by ourselves, in our lonely community. And a guerrilla war would mean a slow, grinding death. No, we needed something different.

So we waited and bided our time, helping other communities form, and we waited some more. We joined with a local network similar to the Seattle Solidarity Network, aiding those still existing under capitalism. We marched with pickets and we held lines — against scabs and against virulent capitalists. We even survived being rammed by a truck as it attempted to cross our picket line. We pushed back for the rights of workers still trapped in the system. We built strength among workers and within our families. It was our work in understanding ourselves as a profound and experiential community which allowed us to hear the struggles of others.

NO, WE NEEDED SOMETHING DIFFERENT.

As our class border clashed with capitalism and our neighborhood clashed with the State, it was clear that the national borders were clashing with the needs of workers, many of whom went undocumented and in many ways unprotected. It became clear that the government had wanted us to fight against one another, so that we would blame each other for the wrongs of the world, and all the while capitalism went on profiting from our labor. We realized this was a global struggle against capitalism, a struggle against the nations themselves. For our communities, for ourselves, and for our future, we needed a much larger struggle, one that fought for the land and the very right to exist. We saw how indigenous communities had been treated like cattle, caged into reservations, and how national borders were an extension of that cage, in which all are pressed up against capitalism, against sexism, against national origin, against gender binaries, against class and caste. We needed a *whole world* to overthrow this system and we sent word to all of our allies and organizations. It became apparent that we were accomplices in our very existence. We organized on our Slingshot planners, in our communities, and everywhere that needed a global revolt against racism, sexism, heterosexism, class, ableism, and nations themselves.

When the time was right, the call went out for a general strike. Having saved resources, we struck everywhere — in regions called the North, South, South-West, Cascadia, Midwest, Canada, Mexico; The world seemed to rise up around us. The “national guards” and military units seemed to quickly turn against the people they presumably “protected.” We struck everywhere. We did not buy, but we built.

We walked, not off the job, but off capitalism altogether.

The retaliation was terrible — the police would try to compel workers back to their deadening jobs, and the fascism of the State became clear. The government was absolutely complicit with the exploitation of its citizens. No more could the State be considered neutral. Here with all our networks,

all our neighborhoods, we unfurled our banner for the abolition of the wage system and the abolition of the State. We would make our own freedom.

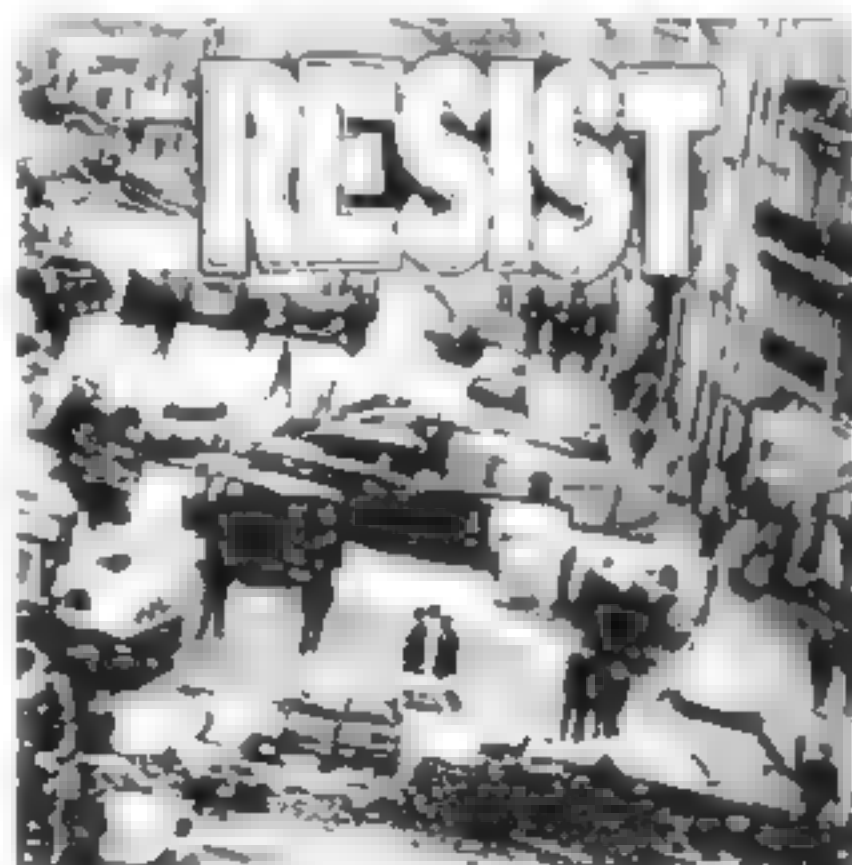
It took years for the State to die. It reeled with no money coming in. The State printed more and more money, and as it inflated its own value, the soldiers went unpaid. It took some time, but whole units eventually deserted, returning home to changed communities. The whole world went through upheaval. Some

States took longer to fall, but our community sent support, people, and supplies in order to aid the struggle.

It took years of work to undo the inescapable systems of oppression, but we have broken their power through our multiplicity, our bodies, our skills and our identities. We have brought into being a new world from the ashes of the old.”

The old woman took a deep breath and said defiantly, “Now you have heard my story, and you must pass it on.”

The End!



“There is no doubt about that. The world is growing by the minute. We who ploughed the praries and the soil will have a better next time. We carry a new world, here in our hearts. That world is growing by the minute.”

Buenaventura Durruti



Angel of Darkness

by Poisoned Pixie

Watch.

As all my bloody tears
Fall into the grass beneath me
Black as night
Sorrow burns inside
Seeking your immortal face

As I dream

Butterflies inside of me
Carry visions of your voice
You are my angel of darkness
I'm dead inside without my queen

I remember when you left I was cryin'
I remember that it struck me like lightnin'
At the park I took a walk in the dark
It was hard,
Teary eyed as my heart fell apart
Three years disappeared in the graveyard
Grey skies in my mind while I play star
On stage written phrases of anger
Lost several peers, shed tears for a stranger
It's never fair when you're missing a loved one
For you I'd die even though I'm not your husband
Flashbacks of when we laughed at the racetrack
I said words that I can never ever take back
I hold on to the best of our memories
I have dreams of the plans we will never see
I felt complete when we'd cuddle in the bedsheets
I felt peace when I listened to your heartbeat

I hope when I die that I'll see you on the other side
I love my mom, so I can't commit suicide
Once again I'm writin' letters that I can't send
At the mall I slip and fall when I see you friends
I take your journal out the drawer when I can't sleep
I reminisce about the sweet things you did for me
I get drunk 'cause I know my heart will never heal
And every Monday I still cook your favorite meal
I like to drive down the streets that we used to take
I go on dates, but there's no one who can take your place
The best days of my life I had spent with you
The sun shines, but inside I'm still feeling blue
I never cheated on you, you were always first place
Still play the tapes we recorded on your birthday

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background art by Mon nom De Plume

POETRY

Before and After

*how long I've worked to forget
though now they insist
it's important to remember it
that which might be missed*

*but why go into that again
the reaction a hiss-
story of loss and pain
sealed with a ghost's kiss*

*A good-bye to the broken promise
A waking heartache that is just-
leaving no compromise
only a closed fist and junked list*

*whilst love waits for
redemption and an embrace that consists
of arms open door, healing the score
and the pain that persists*

-AE

Not Titled

by Lazarus Crow

Quivering. Wanton.
Exacting rivers;
tell your underlings
imagination opens
portals.

Answering silenced doors:

Free ghost hats.
Joke killers.
Lovers zoo.
Mindful/Unmindful creaking.

X

Vagina's beating naked men.

berkeleycal

by Joel DeVylde

the stars are always smirking on the east bay,
under chuckling
clouds, faux rivers flow, where thunder interrupts the stereo.

turn off the creek' put out the smog!
stop living large and start
seeing God

Chad
In tree's fork
On devil's palm
I lie,
Leaves drop and die-
Storm then calm,
It's man's work

In leaf sea
On pile of loot
I fall
Branches reach, sprawl-
To grasp fruit,
It's man's plea

In trunk's shade
In beast's cage
I hide
Roots are tied-
Knotted rage
That man made

At root's bend
Lounge old shoes
You left,
We sit bereft-
Things you lose,
It's man's end
- J. Eddy

SUGARCOATED (LIES)
BY JESS SVETAL

HA, HA HA
THIS IS NOT REAL, CHILDREN
THE MONSTERS HAVE TRAPPED US..
BUT THEY FEED US SUCH DELICIOUS FOOD WE EAT SO MUCH, BUT ARE NEVER FULL
WE WILL EAT EAT EAT.
OUR EYES WILL DROOP DROOP DROOP
OUR HEARTS WILL SHRINK SHRINK SHRINK.
WAKE UP.
WAKE UP.

EVERYWHERE YOU STEP, THERE ARE SNARES EVERYWHERE YOU REACH YOUR HANDS OUT, THERE ARE NETS
EVERYWHERE YOU BREATHE, THERE IS POISON
HA HA
TRAPPED BETWEEN DESIRE AND HEARTBREAK
BETWEEN HUNGER AND GLUTTONY
BETWEEN LIES AND LIES.

Aardvark,
by Jess Svetal
It (self consciously)
scares you?
Violet candy-coated couch cushions and their mousy whiskered brothers took my tambourine and asked the willow tree if she would sing them a song.
Pauses in the atmosphere ask us to feel up our silky counterparts and make them a child
(blue, like a blade of grass)
There we go.

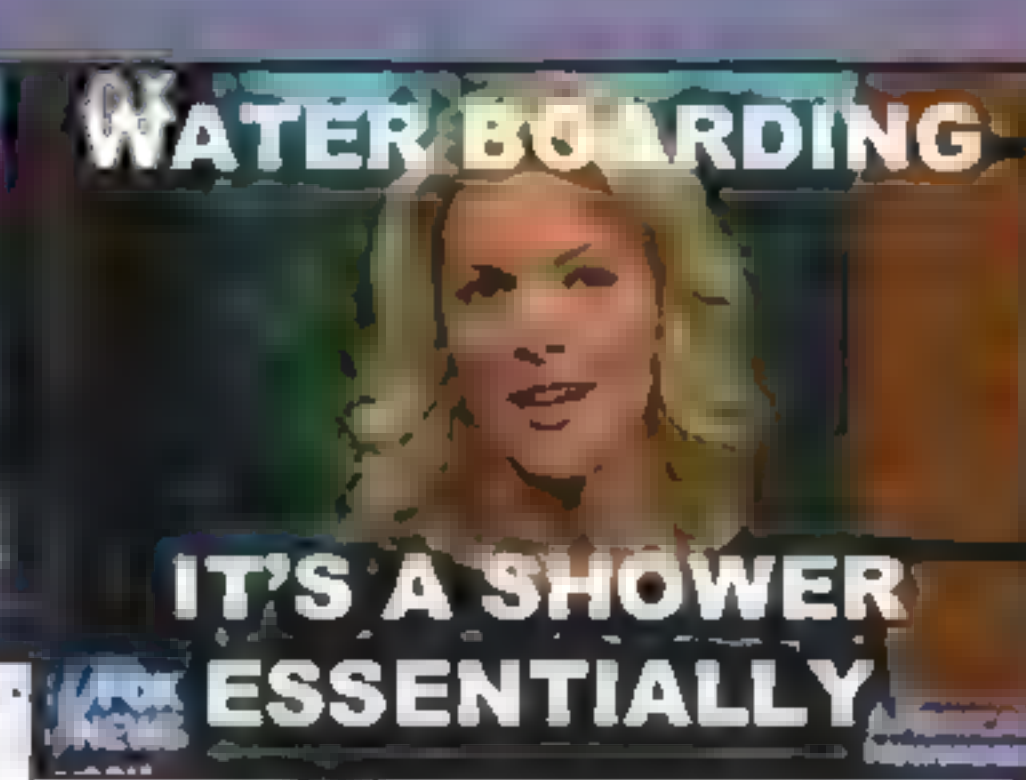


LIVE "PEPPER-SPRAY?"

Real Eyes, ?
 Realize, \$
 Real Lies.



IT'S A FOOD PRODUCT
 ESSENTIALLY



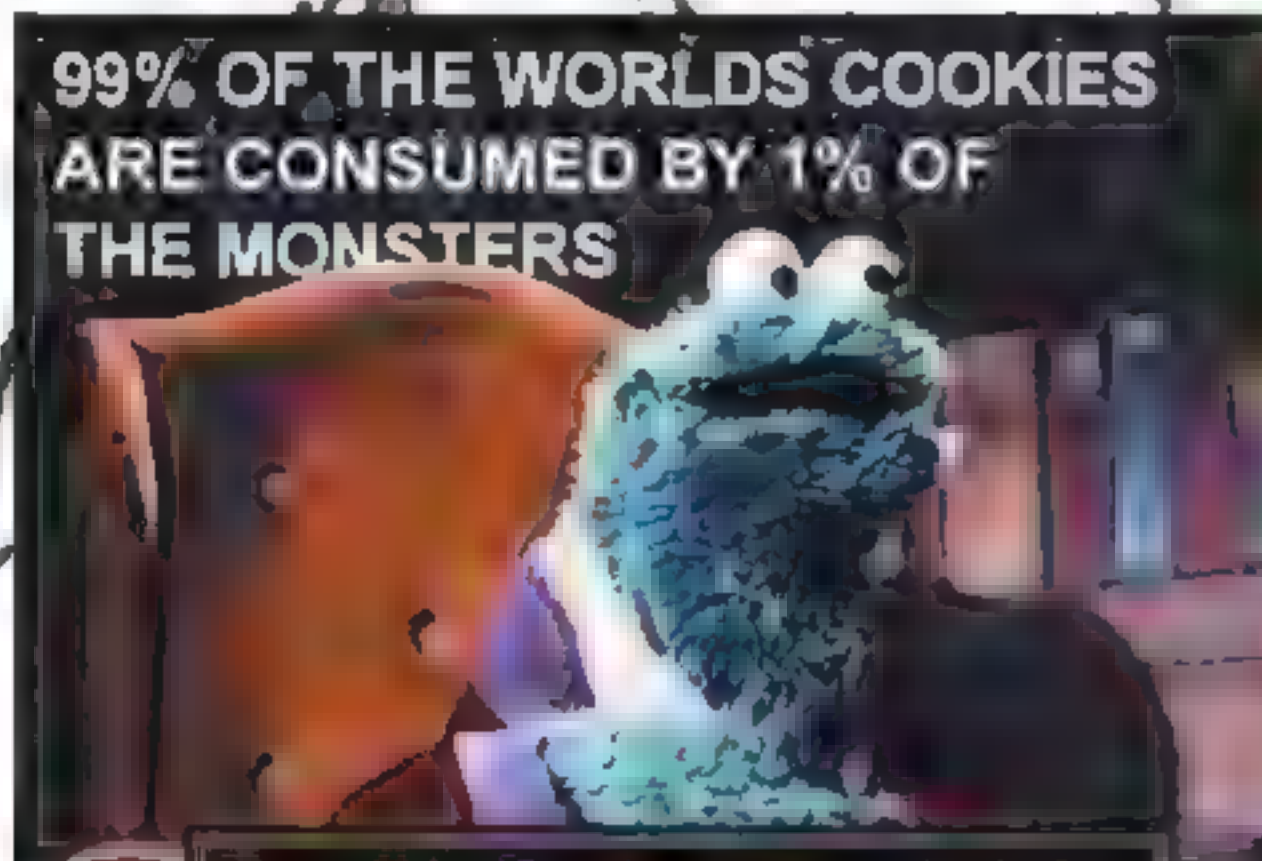
WATER BOARDING

IT'S A SHOWER
 ESSENTIALLY

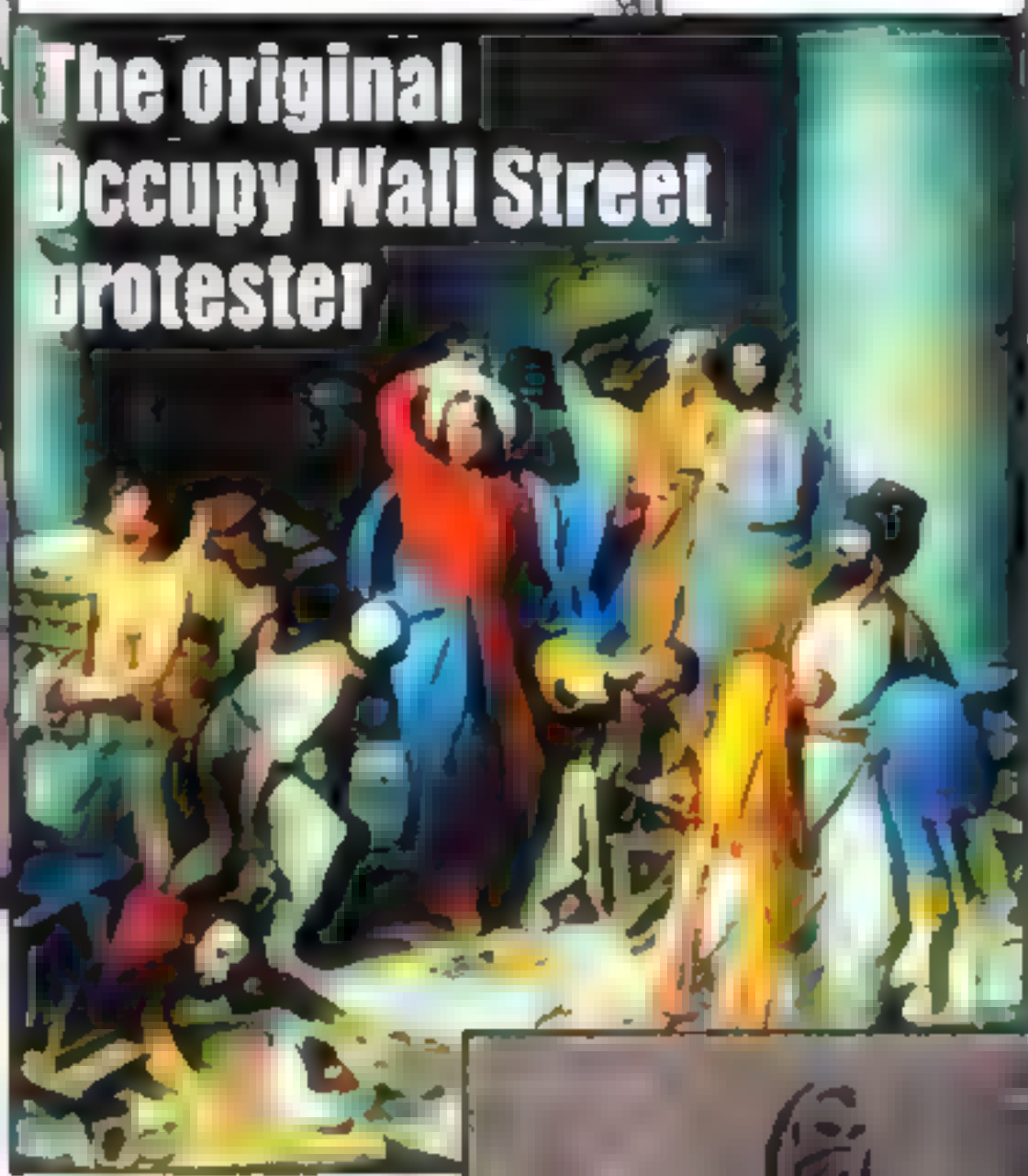


NATIVE AMERICANS

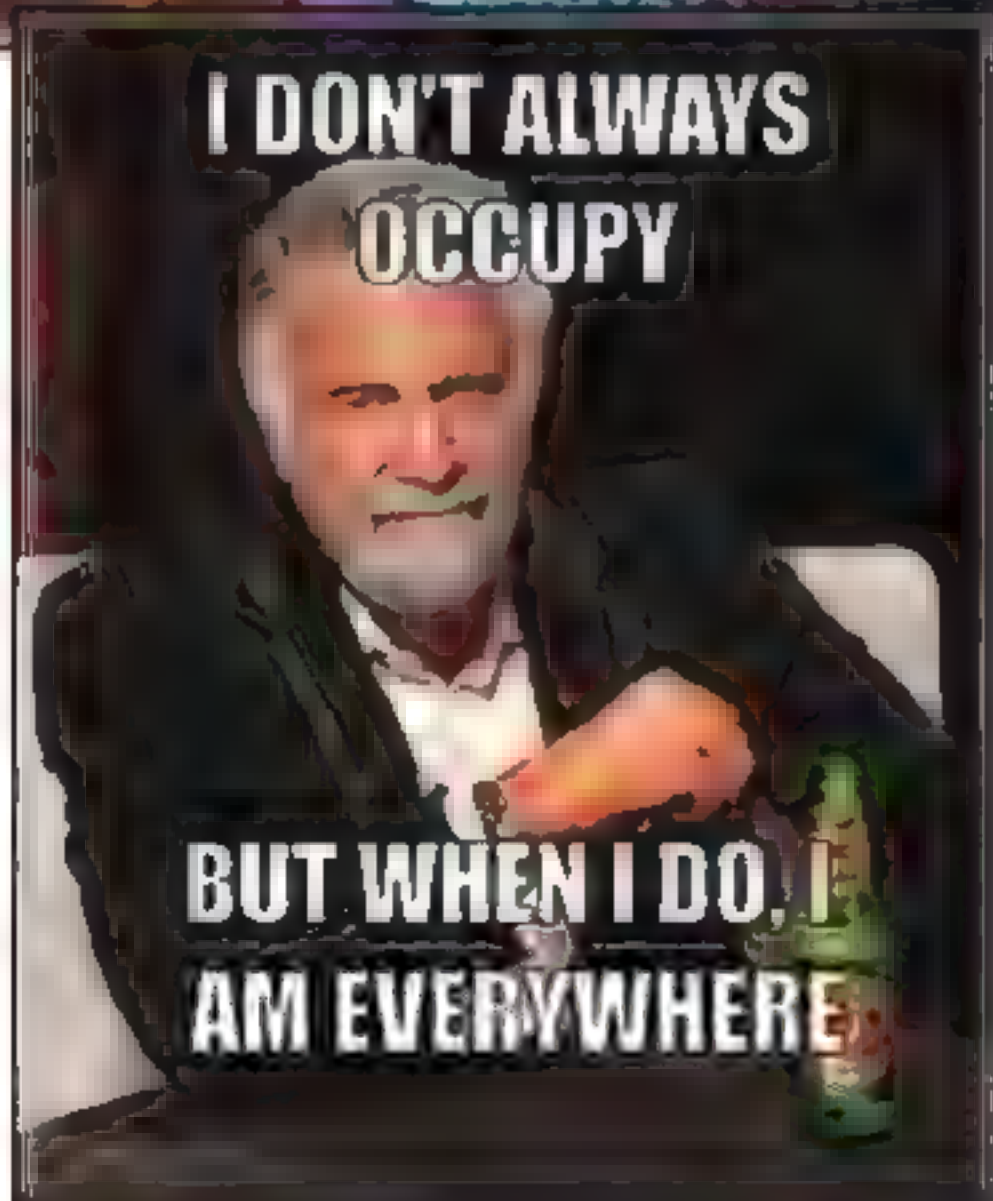
THEY'RE ILLEGAL
 IMMIGRANTS, ESSENTIALLY



99% OF THE WORLDS COOKIES
 ARE CONSUMED BY 1% OF
 THE MONSTERS

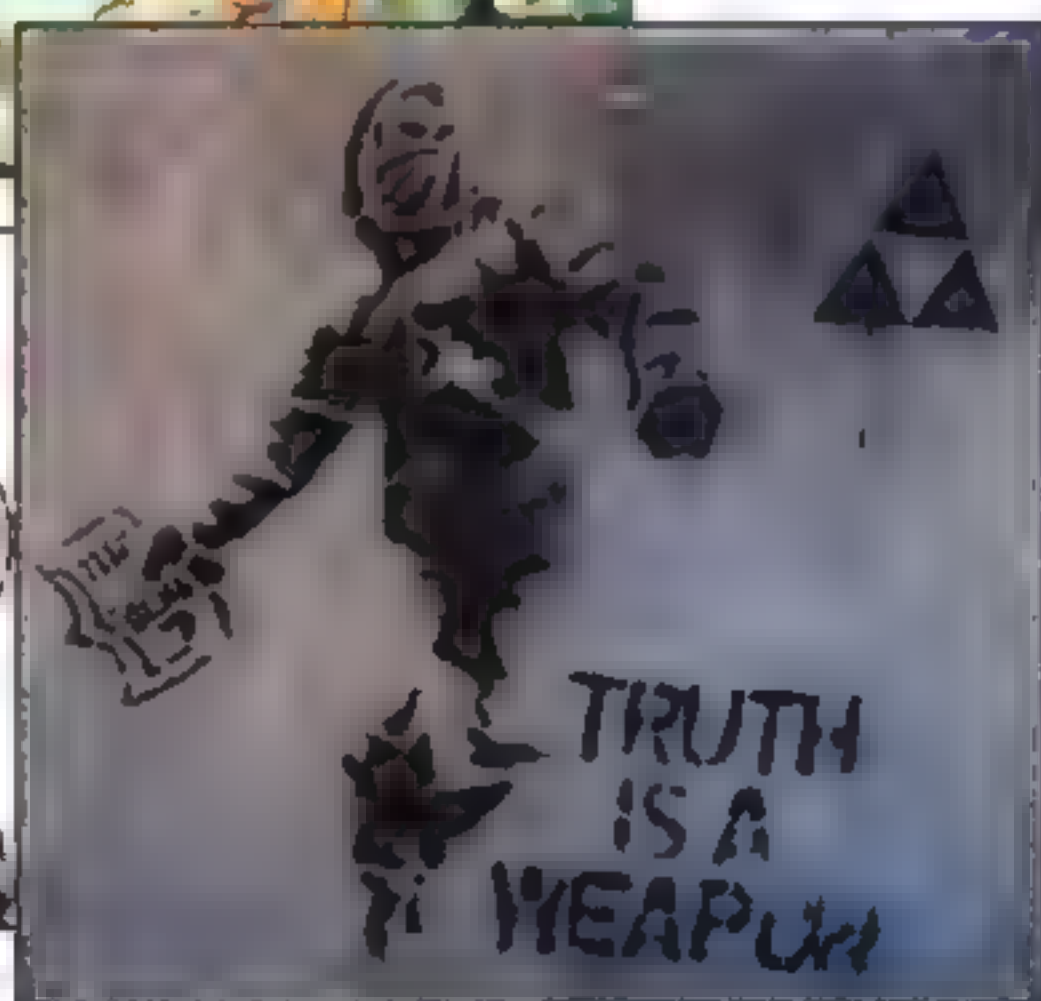


The original
 Occupy Wall Street
 protester



I DON'T ALWAYS
 OCCUPY

BUT WHEN I DO, I
 AM EVERYWHERE



TRUTH
 IS A
 WEAPON



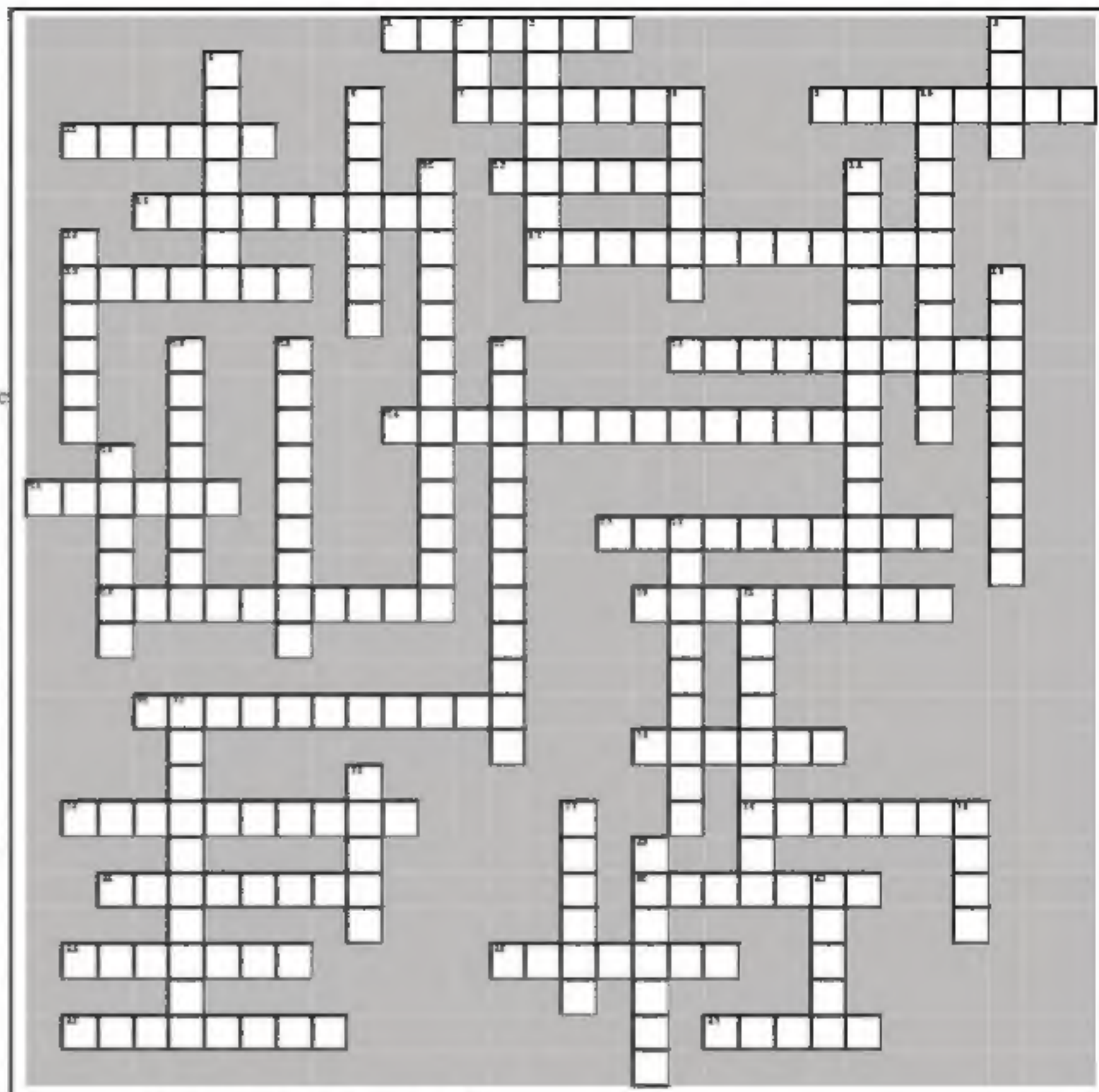
35 *It's a Crossword Puzzle!*

Across

1. A state of no rulers; a state of no state! See: Front Cover.
7. The act of speaking or writing, communicating.
9. Individual liberty and independence. May apply to an individual or a community.
11. The idiotic belief that one group of people is superior to another based on skin color; a systematic oppression. It must be smashed!
13. Somebody who suffers persecution and death for refusing to renounce, or accept, a belief or cause.
15. A right, immunity, or benefit enjoyed by a certain person or group of people which goes beyond the advantages of most. Often based on characteristics such as class and heritage.
17. Watch kept over individuals and groups. Recon, spying.
18. A bottle, filled with a flammable liquid, topped off with a wick.
23. The soul-crushing economic system we live under. It must be smashed!
24. The few protections we have from the growing police state; they are being eroded daily and police regularly abuse them. Good lawyers fight to defend them. (2 words)
26. A lie, intentional misdirection, ruse, trickery.
27. To properly address and abolish the old ideologies of conquest which still scar our history, and the histories of all victims of empire.
29. Societal domination by men. It must be smashed!
30. A person who rises in forcible opposition to lawful authority; a person who engages in resistance to a government or to the execution of its laws.
32. A better place than theivin' banks to put your money. (2 words)
34. To rise above- figuratively, literally, or spiritually.
36. To demonstrate unity of cause, to act together. A general strike depends on it.
38. Someone who goes to school or is learning. And aren't we always learning something new?
41. The metaphysical medium that transmits incredible amounts of digital information across the globe nearly instantaneously; The greatest educational tool mankind has ever seen, hence it is also the greatest threat to established and entrenched authoritarian states (i.e., all of them).

Down

2. The opposite of doing absolutely nothing.
3. The fall of something.
4. You eat it; Society could produce an abundance of this, instead of bombs!
5. An authoritarian: One who advocates the combination of state and corporate power.
6. Mel Gibson was all about this in Braveheart. The US claims to be all about it now. It certainly isn't free.
8. A specialized place to grow food. If we have lots of these, we'll have lots of food!
10. A systematic method of keeping a specific group of people at a disadvantage. Takes many forms.
12. An individual or ideology which advocates drastic change throughout society.
14. A total stoppage of work across trade lines. It brings the economy to its knees and shows that the working class is the real driving force of society. (2 words)
16. A political or economic entity which expands through conquest and colonization.
19. The system of government (organization) which advocates One person. One vote.
20. A common name for the rays that emanate from that big burning ball of gas in the middle of our solar system. Can also mean "transparency."



42. To make rid of, do away with.
44. Self-respect, honor.
45. The position that a state is necessary and/or wanted.
46. Total domination by a single group, entity, or ideology
47. Honest, actual, indisputable fact, the real deal. This magazine is full of it!

21. The flag of hunger, or, a wicked 80s punk band featuring Henry Rollins (2 words)
22. Question: What's disgusting? Answer: _____ (2 words)
25. The newest social movement that's all the rage!
28. A process which attempts to find a solution that everyone can agree on.
31. Meaning "everywhere" or "applicable to everyone."
33. That which withstands an opposing force.
If you're reading this, you are the _____.
35. An entity which has a monopoly on both government and force. It must be smashed!
37. Movie reference, contents page. (2 words)
39. This forces us into linear existence. Always passing, an unstoppable force of nature.
Some say it is the most important resource of all.
40. Derived from the Latin "Radix," it means "of or having roots." Later meaning "change from the roots."
43. To takeover an abandoned or vacant building.

Calling all prisoners!

We try to make sure that each prisoner who requests can get a free subscription of The Student Insurgent. We often receive letters and submissions from people incarcerated all over The States.

Additionally, we're planning to do a special issue on the U.S. prison system. Part of our mission is to expose the systems of oppression by facilitating the communication with oppressed communities. So send us your drawings, poems, letters, commentaries and first-hand accounts that will allow the rest of our readership to gain a better understanding of the U.S. injustice system.

Super-Secret Hidden Message from The Student Insurgent:

In a _____ of _____, _____ the _____
(# of (4) (9) (6) (7) (5)
characters) is a _____
(13) (3)



ARTISTS! WRITERS!

By joining the Student Insurgent, you get great opportunities to publish your work, build your resume, and gain valuable experience.

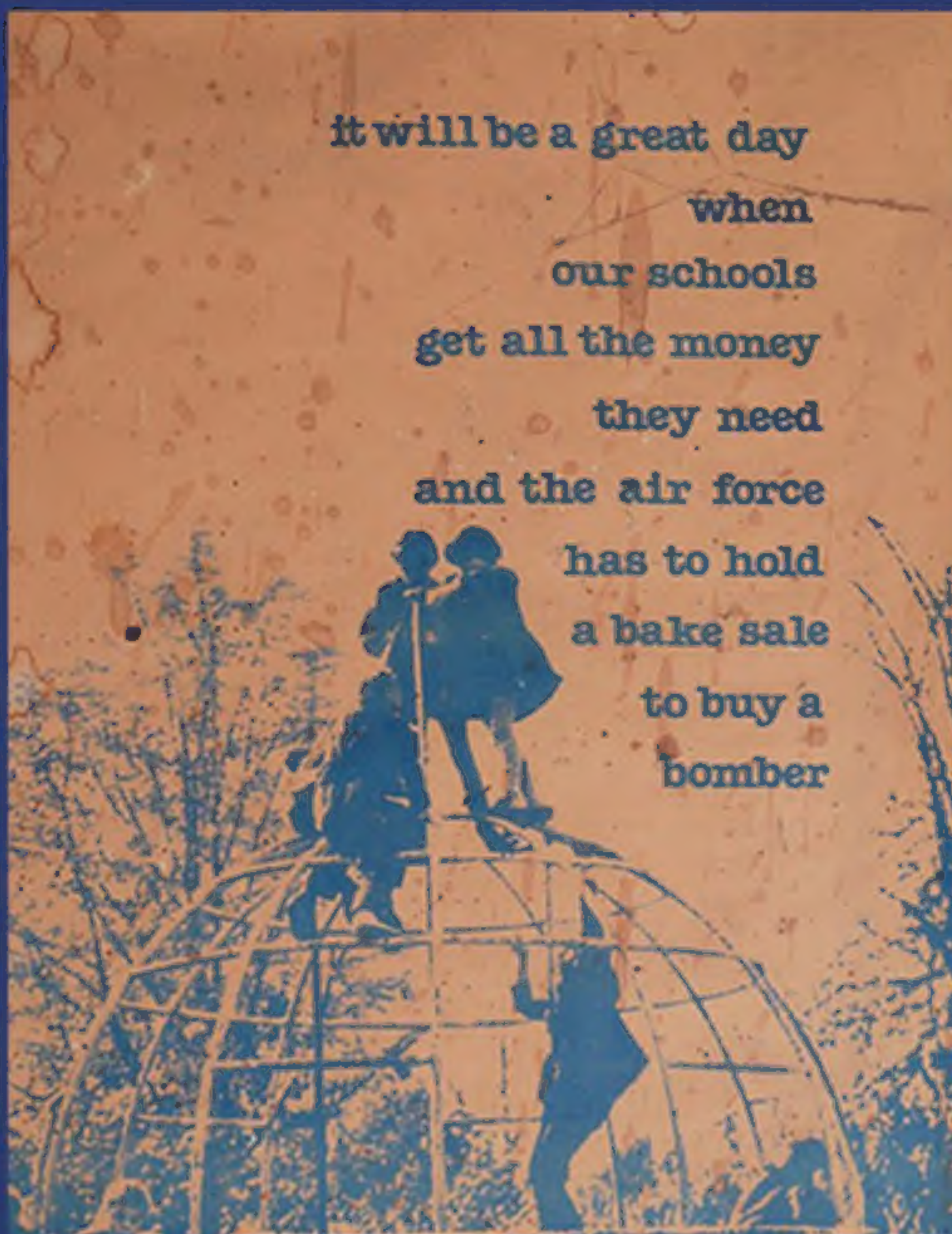
...and **GLORY!**
in the battle against ignorance.

meetings Mon. 7:00 pm | email: stis@stis.org | <http://stisinsurgent.blogspot.com>





FOOD NOT BOMBS



FRIDAYS

COOKING from 12-2PM at the Lorax
(16th ALLEY AND ALDER)

SERVING at the Park Blocks at 2PM
(8TH AND WEST PARK)

More information: eugenefoodnotbombs@gmail.com

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